Bridgewater

THE PERPETVITIE OF A REGENERATE MANS ESTATE.

Wherein it is manifestly proued by sundry arguments, reasons and authorities. That such as are once truly regenerated and ingrafted into Christ by a liuely faith, can neither finally nor totally fall from grace.

It is also proued, that this hath beene the receiued and resolued Doctrine, of all the ancient Fathers, of all the Protestant Churches and writers beyond the seas, and of the Church of *England*. All the principall arguments that are, or may be obiected against it, either from Scripture, or from reason, are here likewise cleared and answered.

By WILLIAM PRYNNE Gent: *Lincolniensis*.

PSAL. 125. Verse 1.

They that trust in the Lord shall be as Mount Sion, which cannot be remoued but standeth fast for euer

Fulgentius de Prædestinatione ad Monimum.

Gratia præuenit impium, vt fiat iustus: subsequitur iustum ne fiat impius: Præuenit elisum vt surgat: subsequitur eleuatum ne cadat.

LONDON,
Printed by WILLIAM IONES dwelling in *Redcrosse-streete*. 1626.

TO THE MOST REVEREND FATHER IN GOD GEORGE BY THE Diuine Prouidence Arch-Bishop of *Canterbury*, Primate of *England*, and one of his Maiesties most Honourable Priuy Councell

MOST Reuerend *Father* in *God*, it hath pleased the dispenser and giuer of all honour and preferment, out of his especiall prouidence, to aduance your *Grace* (next to our gratious and Dread Soueraigne) to the highest place of rule and dignitie in this our *Church*, whereby you are farre ingaged to patronize the truth of God, and the established and resolued Doctrines of our *English Church*. Which when I had well considered, it moued me to consecrate these *first fruites* of my studies to your *Grace*; which are nothing else, but a iust, (though weake and meane,) defence of a principell and ground of that religion, which hath beene long established and setled in our Church, till some factious and nouellizing spirits (if not worse) were so bold and impudent of late for to disturbe it. The men and meanes by which this truth hath beene

disturbed and drawne into question, are not vnknowne (I suppose) vnto your *Grace*: and therefore I neede not to informe against them. All that I shall say of them is only this; that they are now so potent and so politique, that if they are not speedily and carefully preuented by your *Grace*, they are like to quell, at least to cloud, that glorious truth and Gospell (which hath shined so bright, so plentifully and comfortablie among vs for so long a season,) with the dismall, the dangerous and pernitious mists of *Poperie* and *Arminianisme*. Their bookes, you know, which are fraught with dangerous and hurtfull *errors* (and so much the more dangerous, because they are sweetned, cloathed and guilded ouer, with the name and countenance of the *Doctrine of the Church of England*) are printed and reprinted, sold openly and dispersed publikely without controll: and the pious, wholsome and Christian labours of all such as would confute them (by reason of those meanes which they haue made) can either finde no license for the presse: or if they chance to come vnto the presse by stealth or otherwise, they are either quelled and smothered in it before they come vnto their birth, or else they are called in and quelled, before they can bee published and dispersed, for to cleare and vindicate the truth: so that by the supportation and propagating of the one, and the discountenancing and suppressing of the other, that truth of God which wee haue hitherto professed, is like to be betrayed. Shall these factious, sciſmaticall and hereticall spirits, bee so industrous to establish and to vent their *Errors*, and to quell the truth: and shall not wee be as diligent and couragious to defend it? shall they

with

with all their might and maine plant *Poperie* and *Arminianiſme*, nay *Pelagianiſme* & *Atheiſmie* in our Church, and ſhall wee ſit ſtill with foulded hands, with ſilent tongues, and ſtupified hearts, and not labour to withſtand them. Alas where is our loue, where is our zeale to God and to his cauſe? where is our ancient courage for the truth, that wee are now ſo cold and frozen, that we are now ſo much aſhamed of that glorious *Goſpell* of *Ieſus Chriſt* which hath flouriſhed ſo long among vs, and hath made vs a mirror and a ſpectacle of Gods mercies vnto all the world; that now wee dare not, or at leaſt wee will not, defend and take its part; that we dare not to (a) *contend* and ſtruggle for it? but that we ſuffer it ſo willingly to bee ſurpriſed and betrayed, as if wee were more willing to be rid of it, then any longer to inioy it. Certainly this want of courage for, and loue vnto the truth, as it is a ſure ſyntome, (b) *that iniquitie doth abound among vs*, ſo it may iuſtly cauſe the Lord to bring a *famine* and ſcarcitie among vs, (c) *not of bread* only (which now is very likely to befall vs) but euen *of the word of God*, which is farre worſe: yea, it may prouoke him, and that deſeruedly, (d) *to giue vs vp to ſtrong deluſions to beleeue lies, that we all may be damned, becauſe wee would not receiue the loue of the truth, that ſo wee might be ſaued.* O therefore let mee now beſeech your *Grace*, that as in former times you haue, ſo now, you would take heart and courage for the truth. You haue many incouragements, many inforcements and ingagements for to doe it. For your incouragement, you haue the *Lord of hoſts*, and the almightie King of heauen for to take your part; you haue the votes and prayers of all true hearted Chriſtians, you haue all the

a Iude 3.

b Math. 24. 12.

c Amos 8. 11.

d 2 Theſ. 2. 10, 11, 12.

aide and assistance that heauen and earth can yeeld vnto you: O *feare not then the* (e) *face* or frowne *of man whose breath is in his nostrells*; feare not the power or the malice of any that oppose the truth, *for wherin are they to be accounted of?* the (f) *Lord of hosts is with you, the God of Iacob is your refuge*, man therefore cannot stand before you. For inforcements and incouragements to be zealous and couragious for the truth, you haue very many. You are called to defend and to support the truth: the very nature and qualitie of your function, and the very dignitie of that place and person which now you doe sustaine, doe euen ingage and binde your *Grace* to be couragious and zealous for it. God hath committed his truth & *Gospell* to your trust, and hath giuen it you in charge to propagate and defend it: God and our Gratious Soueraigne, haue committed the care and custodie of this our *Church* to your charge, and they haue giuen you more ability and power, (and so more cause) for to defend the truth and doctrine that is established and setled in it, then to other men: and therefore they will require and expect from your *Grace*, (*to whom so much is committed*) much more then they can, or will from any other. O therefore as you tender the glory and honour of the *God* of heauen, the defence of *Christ*, and of his cause and *Gospell*: the peace and safetie of this our *Church*, which is committed to your charge: as you tender your owne honor and reputation with God & man, or that great account which you must shortly make to God, of that great stewardship of his which is committed to you: if you tender the good and comfort of your owne soule both here and hereafter: if you would haue Iesus Christ to

owne

e Isay 2.22.

f Psal.46.7.11.

owne you, and not to (h) *bee ashamed of you at the last, when hee shall come in the glory of his Father with all his holy Angells*: if you would not bee cast with those other (i) *fearefull ones, into that lake which burneth with fire and brimstone* for euer: take heart and courage for the Lord of hoasts, and for his truth and cause, which now are likely to miscarie. Suffer not his word and truth to bee betrayed and suppressed, by sciſmaticall, factious, and *Antechristian* spirits, for want of supportation and defence: but since the eyes of God and man are cast vpon you, execute, stirre vp and act that place and power, which God and man haue giuen to you, to the quelling of heresy and sciſme, to the extirpation of *Poperie* and *Arminianisme*: (which are now flowing in so fast vpon vs, that they doe euen threaten a sodaine inundation and deluge to vs) to the subuersion of the kingdome of *Satan* and *Antechrist*, to the maintaining and inlarging of the kingdome of Iesus Christ, and to the establishing of that glorious truth and *Gospell*, which hath flourished and shined so long among vs, to the admiration and mirror of our friends, and to the griefe and enuy of our aduersaries. Let not feare and cowardice, let not flesh and blood, or any other impediment whatsoeuer, daunt your courage, or coole your loue and zeale to *Christ*, or to his cause; but be willing to denie your selfe, to part with all for him, who hath euen denied himselfe, and parted with his life and all for you. And here I would intreate your *Grace* to pardon this my boldnesse and my rudenesse with you; (which though modesty and manners might cause mee to forbeare, yet piety and zeale to God and to his truth, and loue to this my Mother Church, together

(h) Marke 8.38.

(i) Reu. 21.8.

gether with the neceſſity and extremitie of the times, hath made me guilty of it (I hope not faulty in it) and withall I humblie conſecrate theſe *Firſtlings* of my ſtudies (being nothing elſe but a iuſt defence of a comfortable and Orthodox point of faith, which hath long beene ſetled and eſtabliſhed in this our Church, and in all reformed Churches beyond the ſeas) which if your *Grace* will but vouchſafe to Patronize and ſhelter, they ſhall not feele, they will not feare, a *totall* or a *finall fall*,

Now the *God* of all *Grace*, ſo beautifie and adorne your *Grace* with all the graces of his Spirit, ſo fill and repleniſh you with zeale, with fortitude and courage for the truth: and ſo firmely ſettle and eſtabliſh you in the glorious and happy eſtate of true and ſauing grace, that neither your *Grace*, (nor yet that truth and *Goſpell* which wee now inioy,) may euer feele a *finall*, *totall*, or a *partiall fall*.

Your Graces in all humble
ſubmiſſion and reſpect

WILLIAM PRYNNE.

TO THE CHRISTIAN READER.

CHristian Reader, *when as I had well considered with my selfe the great danger and combustion that was likely to befall our* Church *and* State, *by reason of some dangerous points of* Pelagianisme, Poperie, *and* Arminianisme, *which some factious and nouillizing spirits, haue lately broched and set on foote among vs, as the receiued positiue and resolued doctrines, not only of the* Scriptures, Fathers, *and* Protestant Churches *in forraine parts, but likewise of the* Church *of* England; *I supposed, that I could not performe a better peece of seruice to God, or to our* Church *and* State, *then to cast in my* Mite *among the rest, and to indeauour according to my poore ability, to stoppe the streame and current of these late reuiued and new minted* Errors; *which by reason of the learning, fame and greatnesse of their* Patrons, *and the depravation of mans nature (which is alwayes more propense and prone to Error, then to truth and holinesse) are like to threaten a generall and vniuersall deluge to our* Church *and* State, *if authority preuent them not in time. Vpon this I resolued to put my penne to Paper, and thereupon I selected and culled out from among the rest, this hereticall and pernicious* Error, Of the totall and finall Apostacie of the Saints from grace, *to combate and to grapple with. The reasons which moued me to single out this one aboue all, or any of the rest, were these. First, because this* Error *is most of all insisted and stood vpon, and is more peremptorily maintained and defended then any of the rest; and therefore requires the speediest and the strongest opposition. Secondly, because this* Error *by reason of a misreported conferẽce, hath drawne more disciples and parties after it, than any of the rest, it hath found more* Patrons *of late among vs,*

than any other Error *that I know; and therefore I thought that I should doe the greatest good, in opposing and suppressing the most infectious and spreading* Error. *Thirdly, I made choyce of this aboue the rest, because it was a part of* Pelagianisme *heretofore, and it is but a point of pure* Popery, *and* Arminianisme *now: and therefore I presumed that I might with greater boldnesse and audacitie, and with lesse offence to any, aduenture to refell it: especially, since those who now defend it, produce no other reasons, arguments, answers, or authorities, than those which the* Pelagians, Papists, *and* Arminians, *haue framed and collected to their hands before, without any new addition of their owne. Fourthly, I made choyce of this, to vindicate the* Church of England, *the* Fathers, Scriptures, *and* Protestants *in forraine parts, from the false calumnies of those, who would make all these the* Patrons *of this* Error, *when as they haue all with one vnanimous consent, condemned, censured and refuted it, yea, and resolued against it, as against a dangerous and hereticall position. Fiftly, I made choyce of this, because the sound confutation of it, will ouerthrow the whole frame and fabricke of* Arminianisme: *it will likewise cut off a great part of* Poperie, *and it will in effect suppresse and quite subuert, the most of all those* Errors *which haue beene lately broched among vs. For if this* totall and finall Apostacie of the Saints, *bee once proued to be but an* Error: *then the doctrines of* Vniuersall Grace; of Free-will; of Election from the fore-sight of faith; that such men as were neuer elected to saluation haue true faith: that the number of the elect is vncertaine: *that* the sinnes of the Saints doe cut them off from Christ, that all these who are baptized are regenerated: that the Sacraments conuey grace alike to all *ex opere operato*: that there are some sinnes which are not mortall in their owne nature: that men ought to doubt, and that they cannot be certainely assured of their owne saluation without some speciall reuelation: that Grace is but a morall perswasion, and that men may receiue it or reiect it at their pleasure: that such as are not elected to saluation, are true members of the holy Catholike Church: that such as are not predestinated may bee saued. *Yea,* the Sacrifice of the Masse, Purgatory, Popish

penance

pennance and Indulgencies, *will all to wrecke, and fall vnto the ground: So many other Errors are there which depend on this. Sixtly, I made choyce of this aboue the rest, because it is an* Error *of greatest consequence. For it derogates very much from all Gods great and holy attributes; from his glorie, mercy, honour, goodnesse, truth, wisdome, iustice, power, and the rest: it derogates from Christs intercession, and the merits of his death and passion: it detracts very much from the Deity, might, power, efficacie, truth, and working of the holy Ghost: it quite ouerthrowes and disanulls the Scriptures, and the very kingdome, nature, efficacie and power of true and sauing grace: it robs the Saints of God of all their happinesse, ioy and comfort: it stripps and spoyles them of all their spirituall priuiledges, of all the treasures of their soules, and leaues them destitute, poore and miserable, where else they were the onely, happy, and blessed of the Lord: In a word, it strikes at the very roote of all true religion; it pulls God out of heauen: and it either makes men* Atheists, *to haue no God at all, or at least to haue no God besides themselues. These and many other, are the ineuitable consequencies of this* Error, *which as they are many, so are they very great and dangerous. Lastly, I made choyce of this aboue the rest, because it is not (as some surmize) a* notionall and speculatiue Error, *fit onely for* Schooles *and* Schollers *to know, and to determine; but it is a* practicall Error, *and a point which trencheth farre into the practice of Christianitie: it is a point and* Error *that concernes not only the learnedest, but the very loweſt and meaneſt Christians; it extends it selfe alike to all, and therefore the more needfull is it to refell it. Questions which concerne the nature and the truth of Grace, the Perpetuitie and properties of Grace, extend indifferently to all those to whom grace it selfe extends, to one as much as to another, because they are alike vsefull and necessary vnto all, be they learned or vnlearned. Now this being a question concerning the very nature, essence, and propertie of true and sauing grace, extends alike to all men, and it is of great vse and moment, euen in their very practice of religion. Yea, I will affirme it, that there is no one thing whatsoeuer which will more hinder men in the practice of religion, then this one pernicious Error,* that they may fall totally & finally from grace.

For if Ministers should preach and publish this for orthodox and current truth; that true grace is of a corruptible and fading nature; that it is such a thing as may be lost, when once it is obtained; who is there that would seeke it or respect it; who is there that either would or could preferre his profit and his pleasures, his riches and his honours farre before it? who is there that would part with these to purchase it, when as they were not sure to inioy it? when as they might be dispossessed of it at the last? If grace might vtterly be lost, if it were a transitorie and fading good, men would not, nay, men could not loue it or affect it; they would not part with any other thing to win and purchase it: euery man would then loue and serue his owne lusts and pleasures, you should haue none at all to loue or serue the Lord. Besides if this were true, that men might fall from grace, *what comforts or incouragements could Christians giue vnto themselues or others? If a man should come to any one that was perplexed in his conscience, or to a dying Christian, if this were true,* that true regenerate men might fall from grace, *what comfort could he giue them? Should hee magnifie Gods grace and mercy to them in Christ? Should he repeate those comfortable and pretious promises of grace and mercie which are euery where recorded in the Scriptures? should hee tell them that they haue liued a godly and religious life? That they are in a happy condition and state of grace? that they are the beloued of the Lord? that Christ hath prepared an euerlasting kingdome, and a crowne of glory for them in heauen, and therefore they need not for to doubt or dispaire of Gods mercy? Alas, all these might be wiped off with this one answer; we are fallen quite away from the state of grace by these and these our sinnes; if not, we are sure to commit some sinne or other ere we die, which will vtterly seuer and cut vs off from Christ for euer; and therefore all these promises and comforts which you bring, they belong to others not to vs, our soules can take no comfort in them. Doubtlesse there is not a Christian in the world, which could administer any ioy or comfort at all, vnto his owne or other mens soules, if true regenerate men might fall from graee at last, and lose the fruite and benefit of all their workes and graces. Againe, what comfort or incouragement could any Christian haue, to doe or suffer any thing for the Lord*

if

if this were true? Who is there that would spend his life and dayes in doing of Gods seruice? Who is there that would suffer persecution and afflictions, that would vndergoe disgrace, contempt and scorne, or fire and fagot for the Lord, if he might after all this fall from grace, and lose the things which hee had wrought? Christians could haue no comfort or incouragement at all, to doe or suffer any thing for Christ, if this were true. Againe, in what a miserable and forlorne estate should poore Christians be in dubious, troublesome, and dangerous times, if this position were grounded in their hearts, that they might fall from grace? *then they were not sure of heauen, they were not sure of earth; they were vncertaine of this present life, but more vncertaine of the life to come: they then should haue no certaintie at all of any thing; they should haue nothing left them on which to stay or rest their soules: they should haue horrors within, and feares without; troubles and doubts within, and crosses and afflictions without: that curse of God which is denounced against all disobedient and impenitent sinners should light vpon them.* Among the nations they should finde no ease, neither should the sole of their foote take any rest; but the Lord should giue them a trembling heart, and failing of eyes, aud sorrow of minde: and their liues should hang in doubt before them, and they should feare day and night, and haue none assurance of their liues; In the morning they should say, would it were euen, and at euen they should say, would God it were morning; for the feare of their heart wherewith they should feare, and for the sight of their eyes which they should see; *they should then finde no ease, no rest or comfort to their soules at all, and so they must needs sinke and perish in dispaire: Where as if they had this pillar to rest and stay their soules vpon, that* they can neuer fall from grace, *nor be deprined of the loue of God: that let what will befall their bodies, their soules are sure to be safe: that* though their outward man perish, yet their inward man shall be renewed day by day: that though their earthly house of this tabernacle were dissolued, yet they haue a building of God, an house not made with hands, eternall in the heauens; *this would comfort and reioyce their soules beyond expression, this would beare them*

Deut. 28. 65, 66, 67.

2 Cor. 4. 16.

2 Cor. 5. 1.

them vp in all extremities, and keepe them from sinkeing in dispaire. So that you see, that the whole comfort and treasure of a Christian, that the whole seruice of God, and practice of religion are vtterly abolished and taken away by this pernicious Error; and therefore I made choyce of this aboue any of the rest, to combate and to grapple with, especially in these dubious and ambiguous times of ours, wherein we need an anchor on which to stay our soules. But now some men may thinke my labour vaine and needlesse, and perchance vnseasonable to, because so many Worthies of our Church, haue so lately handled and discussed this our present Controuersie. To which I answer first, That the slacknesse of the Printer (in whose hands this worke hath beene pending euer since Lent last) hath turned these my First fruites into Gleanings, against my expectation and intent: and therefore if you returne a Tardè to them, let the Printer beare the blame, not I. Secondly, I answer, that though many haue lately handled and discussed this very controuersie in the by, conioyning it with other points; yet none of them haue handled it particularly, and indiuidually by it selfe, as I haue done it. Yea, I may with modestie affirme it, without any pride, arrogance, or selfe-conceite, that there was neuer any hitherto who hath written of this controuersie, that hath handled and discussed it so fully and perspicuously, as I haue done it here. I haue produced many more arguments and reasons, and cited more quotations from Scriptures, Fathers, Councells, Synods, Confessions, and moderne Diuines to confute this Error, and I haue giuen more cleere, full, and satisfactorie answers to most of these arguments that are brought for to defend it, than any yet haue done, that I could reade or heare of. And therefore notwithstanding, that so many haue lately written of this subiect; I hope that these my labours (which I haue vndertaken in the syncerities of my heart, for the glory of God, for the peace and quiet of this our Church, for the vindicating of the truth, and for the comfort and consolation of all such faithfull Christians as shall be made partakers of them) shall finde such approbation and acceptance in the world, that they shall neither be condemned as vntimely, nor loathed as superfluous. And here (Courteous Reader) to free my selfe from causelesse censure, I must intreate these few courtesies at thine hands. First, that

where

where thou findest any mistakes or slips in words or letters in reading of this Treatise, that thou wouldest take the paines for to amend them; imputing the fault vnto the Corrector and not vnto my selfe. Secondly, that when thou findest the same reasons, Scriptures, Arguments, or answers reiterated and repeated in seuerall places of this discourse, that thou wouldst not forth-with condemne me of Battologie *and* Surplusage, *because they are alwaies vrged and recited in a different forme and manner, and to other ends and purposes then they were before: so that though they are almost the same in words and matter, yet they alwayes differ in circumstances, forme, and end, and in the manner of propounding them; so that in truth they are not the same, though* prima facie *they may seeme to be the same. Thirdly, I would request thee so to censure and iudge of these my labours, as thou wouldest haue me and others to censure and to iudge of thine, if thou thy selfe hadst written. Lastly, since the generall end and scope of these my labours, is nothing else but to vindicate and cleere, the honour and the truth of God: to establish peace and vnitie in this our* Church *and* State, *that this our present controuersie, and those others which depend vpon it, may no more molest and trouble them: and to comfort and reioyce the hearts and soules of all the true and faithfull Saints of God, in these ambiguous, doubtfull, and perplexed times, (whose only ioy and comfort, whose onely stay and proppe, whose very heauen vpon earth and chiefest happinesse, lie all at stake, and are suspended on this present Controuersie:) I would request thee so to reade and meditate on these my rude and indegested labours, as if thou didst vnfainedly desire for to learne and profite by them, and to diue into the truths contained in them. Reade them with a single and impartiall eye, and with an vpright and an honest heart, voide of all criticall fore-stalled and preiudicated affections. Reade them with a meeke and humble spirit, not to carpe or quarrell with them, but willingly to yeeld and to submit vnto them as far as truth and conscience will permit: and if thou shalt receiue any benefit, comfort, or satisfaction from them, giue God the glory, pray for me.*

The vnfained well-wisher of thine
eternall good and comfort,
WILLIAM PRYNNE.

TO ALL THOSE OF THE Church of *England* who falſly and malitiouſly traduce, calumniate, and ſlaunder, the Patrons, of the totall and finall perſeuerance of the Saints in grace, and thereupon labour to ſuppreſſe their workes, becauſe they know not how to anſwer, or reſell them.

IT is recorded of (a) *certaine of the Synagogue of the Libertines and Cyreneans, who diſputed with* that holy Martir, *Saint Steuen, that when as they were not able to reſiſt the wiſdome, and Spirit by which hee ſpake: they ſuborned falſe witneſſes againſt him, which ſaid; wee haue heard him ſpeake blaſphemous words againſt this holy place, againſt Moſes, and againſt God:* and vpon theſe falſe accuſations, *they ſtirred vp the people, the Elders and the Scribes againſt him, and caught him, and brought him before the Councell*: thinking to carry away the cauſe, and to confute that which they were not able to gainſay, by calumniating, traducing and condemning the innocent perſon who defended it. Thus did the *Iewes* confute and anſwer, *Saint Paul*: when as they had nothing to reply vnto his doctrine, they preſently fly vpon his perſon: accuſing him, (b) *for a peſtilent and ſeditious fellow: for a ringleader of ſects: for a mouer of ſedition through out the world, and one that did contrary to the decrees of Caſar.* And thus did the *Gentiles* in former ages confute the Chriſtians, if (c) *Iuſtin Martyr*, (d) *Tertullian*, (e) *Arnobius* or (f) *Lactantius* may be credited. You (my Breahtren) who oppoſe and bend your ſelues againſt the Doctrine, *of the totall and finall perſeuerance of the Saints in grace*, which hath beene ſo long ſetled and eſtabliſhed

a Acts 6.9. to 13.

b Acts 17.3. to 15 cap. 21.27. 28 and cap. 24. 5.6.

c Apolog. 1. pro Chriſtianis.

d Apolog. aduerſ. Gentes.

e Aduerſ. Gentes lib. 1.3.

f De Iuſtitia, lib. cap. 1.9.

shed in our *Church*; reflect and cast your eyes on these examples, which are such liuely *Emblems*, and representations of your selues. These *Libertines*, *Iewes* and *Gentiles*, when as they could finde nothing to reply against that truth, the which they did oppose, they leaue the matter, and the points in question, and fly vpon the persons of such as did defend them. So you since you haue nothing to reply vnto the arguments of those who do defend the *totall & final perseuerance of the Saints in grace*, doe waiue the *Controuersie*, and fall foule vpon their persons; thinking to carry away the cause by calumnies, and scandalous accusations, because you cannot do it by force and truth of argument. For first you accuse and taxe all such who patronize this orthodox and ancient truth, for *Puritans*. Secondly, for *pestilent, seditious and factious persons*. And thirdly, for such as doe *contrary to the decrees of Cæsar*: such as violate and transgresse his *Maiesties* most pious *Proclamation*: and vpon these false and scandalous grounds you labour to suppresse the workes, and prosecute the persons, of all such as doe defend this truth. A worthy and a learned confutation; which sauoreth of nothing but of pure malice, and venomous rancor against all grace & goodnesse, and such as doe defend them. Now that all the world may know how false your accusations are, and so, how ill your cause; I will a little sift them and discusse them.

1. Your first accusation and objection, against our present assertion is this. *That there are none but Puritants who defend it.* Surely, if you so confidently affirme, that there are none but *Puritans* that defend it. I may with greater confidence and truth auerre it, that there are none but *Pelagians*, *Papists*, and *Arminians*, nay *Atheists* who oppose it: if any of you thinke I speake to harsh in this, I haue the warrant of our late and learned *Soueraigne King Iames*, to justifie mee, who hath stiled them (g) *Heretickes, and Atheisticall Sectaries* vpon record. But are there none but *Puritans* who defend it? Sure I am (and I hope I haue sufficiently proued it) that Christ himselfe, his *Prophets* and *Apostles*: that all the ancient *Fathers*, and some *Councells*: that all *Protestant Churches*, and

(g) Declaration against *Vorstius*.

sound

ſound orthodox writers in forraine parts: that the *Synod of Dort*:(at which there were the choice Diuines of moſt *Proteſtant & reformed Churches*:)that the *Church of England*,and all her chiefeſt worthies: and that *King Iames* of bleſſed memorie, haue from time to time deliuered, publiſhed, defended, propagated and reſolued this our preſent aſſertion as ſound and orthodox: and yet are there none but *Puritans*, or are they all *Puritans* who defend it? Was *Chriſt*, his *Prophets* & *Apoſtels Puritans*? were all the *Fathers* and the *Primitiue Church*, *Puritans*? are all the *Proteſtant* and reformed *Churches* beyond the ſeas, and all their ſound and orthodox writers *Puritans*? was the famous *Synod of Dort*, but a meere packe of *Puritans*? are the *Church of England*, and all her chiefeſt worthies, *Puritans*? or was *King Iames* a *Puritan*, that none but *Puritans* ſhould maintaine this truth? If you will, condemne all theſe for *Puritans*, (as you muſt doe, if your accuſation goe for currant truth,) and ſo make *Puritans* to be nothing elſe,(as they are in truth) but the true *Church* and Saints of God, who profeſſe, propagate and maintaine the truth and puritie of the *Goſpell*, and will not bee withdrawne or ſeduced from it: then we willingly acknowledge the accuſation to be true, and account it, not a blemiſh, but a grace and honour to our cauſe: but if you will haue none of theſe to be the *Puritans* which you accuſe: your accuſation then: *That none but Puritans defend this aſſertion*, muſt needes be falſe: vnleſſe you know to make a difference between thoſe who haue maintained it in former times,& ſuch as doe defend it now. Now that I may giue a further anſwer vnto this falſe, ſcandalous, and malitious accuſation, I will a little inquire what kinde of creature this *Puritan* ſhould be, which makes ſuch a ſtirre and buſineſſe in the world, and is ſo much accuſed, condemned, hated, perſecuted, inueighed at and ſpoken againſt; that ſo the odiouſneſſe and infamy of the very name, may not impeach the worth the credit, the qualitie, or condition of the perſon on whom it is impoſed. Certainely, the onely *Puritan* that is now aymed at, and ſo commonly accuſed and ſpoken againſt, is nothing elſe in

veritie and truth, (if you will but lay aside the name that so you may behold him as he is). *But a godly and syncere Christian, who stickes close vnto the word of God both in his iudgement and his practise, being more abstemious from all kinde of sinne, more diligent and frequent in all holy duties, and more industrious to serue and please the Lord in all things, then those who doe condemne, reproach and censure him.* Hee that now sticks fast and close vnto the word of truth, and will not be withdrawne from it: hee that shewes forth the power and efficacy of grace in the constant holinesse of his life: hee that is diligent and frequent in Gods seruice, and squares his life and actions according to his word: hee that makes a conscience of all his waies and workes, and will not be so vitious and licentious, so riotous and deboist: so prophane dissolute and desperately wicked as other men: hee, and hee onely, is the *Puritan* which is now so much condemned: hee onely is the *Puritan* who now is made the very *But* and obiect of all mens hatred, malice, enuy, scorne and disdaine: hee onely is the *Puritan* whom you doe here accuse. Take but away the vgly, horrid and mishapen name and visard of a *Puritan*, (which doth now wholly ouercloud, the persons on whom it is imposed, and present them in a strange and different forme from what they are in truth) and consider but the persons, the liues, the graces, and the inside of those men who are reputed for the greatest *Puritans*, disrobed and vncased of the name it selfe; and then the greatest and fiercest *Ante-puritan* of you all, (if his conscience be not strangly cauterized) must bee forced to confesse, that as it was with the *Christians* among the *Gentiles*, so now it is with *Puritans*, among such as seeme to be *Christians*: (*h*) *Non scelus aliquod in causa est, sed nomen: et solius nominis crimen est:* that *Puritans* are hated, contemned, reproached, accused, and condemned, not for any offence, for any euill or wickednesse that is in them, but onely for their name; which is imposed on them onely for this end, that men might the more freely persecute, oppose, dispise, condemne and hate them for their holy liues. And if that this seeme strange vnto you, that men

h Tertul. Apol. aduers. Genies. cap. 4.

men should be condemned, hated, reproached, persecuted, and accused for their graces and their holy liues: consider then, that euen from the beginning, and from that time that God (*i*) *put enmitie betweene the seede of the woman and the seede of the serpent*, it hath beene so. Take but the two first borne of the world *Caine* and *Abell* for an example. *Caine* hee doth not only hate, *but slay his brother Abell*: and wherefore slew he him? not for any iniury that hee did vnto him: (*k*) *but because his owne workes were euill, and his brothers righteous.* Doth not holy *Iob* complaine, that he was (*l*) *hated, and made the very song and byword of the people*? Doth not holy *Dauid* complaine almost in euery *Psalme*, that the (*m*) *drunkards made songs vpon him: that hee was derided, persecuted, hated, slaundered, reuiled and laughed to scorne, and all because hee followed the things that were good and pleasing vnto God*? Doe not all the *Prophets* complaine, that they themselues, (*n*) *were hated, persecuted, reuiled, accused, slaundered and condemned, euen for their grace and holinesse of life, and for their prophecying of the truth*? Doe not they all complaine, that in their times, the righteous, and the vpright Saints of God, were pointed and hissed at, and made a (*o*) *very prouerbe of disdaine and scorne*? that they were (*p*) *as signes and wonders in Israell*? and that (*q*) *such as did depart from euill did but make themselues a prey*? was not *Iesus Christ* himselfe the very spring and fountaine of all grace and holinesse, though he were guilty of no crime at all, though he *went about doing good to all*, and hurt to none, though he came to seeke and saue the lost and perishing soules of men, hated, persecuted, slaundered and derided for his grace, his goodnesse, and his holinesse? was he not reported to be (*r*) *a glutton and a wine bibber*, a (*s*) *deceiuer* and impostor, a (*t*) *sinner and not of God*; a (*v*) *man possessed with a deuill*, and one (*w*) *casting out diuills through Belzebub the Prince of the diuills*? were not all his glorious and holy *Apostles*, condemned, hated, persecuted, and (*x*) *euery where spoken against*? were they not accused, for turbulent, (*y*) *factious and seditious persons*, for *ringleaders of sects and heresies*: for incendiaries and *disturbers of the whole world*; for (*z*) *hypocrites*

i Genes. 3.15.
k 1 Iohn 3.12.
l Iob. 30.9.10.
m Psal. 22.6. Ps. 35.15 to 10. Ps. 69.11. Psal. 71.7.10.
n Isay. 30.10. cap. 50.6. c. 54. 17. Ier. 6. 20. 28 c. 15.10.c. 17.15, 18.c 18. 18. to 23. c. 20. c. 26. c. 27. & 38.
o Wisdo. 5.3. Amos 5.10 c. 7.10. Zech 3. 8. Isay 54.17.
p Isay 8. 18.
q Isay 59. 15.
r Luke 7.34.
s Iohn 9.16.
t Math. 27.63.
v Iohn 7. 20.
w Math. 9.34.
x Act. 28.22.
y Acts. 17.3. to 15. c. 21. 27 28 c. 24. 5. 6.
z 2 Cor. 6.8.

crites and deceiues: for (a) *blasphemous persons* and (b) *enemies to Cæsar?* were they (c) *not made a spectacle vnto the world, vnto Angells and men?* were they not *dispised, buffeted, defamed and reuiled?* were they not *made as the very filth of the world, and as the dreggs and offscouring of all things?* Was not this the case of all the *Christians* in the *primitiue Church?* were not they (d) *all accused, hated, persecuted, slaundered and condemned, as factious and seditious persons? as a false, idle, treacherous and hurtfull kinde of people? as enemies to the Gods and to the States and Countries where they liued? as vncleane, vnchast and adulterous persons, as murtherers of infants, and the causes of all the mischiefes which did befall the world, and that for no other cause at all but this, because that they were Christians?* Was not that holy *Father* (e) *Saint Chrysostome, hated persecuted and reuiled by the Cleargie of Constantinople, aud were not his followers scoffed at by the name of Iohannites, and all for their austerity & holinesse of life?* Doth not Saint *Cyprian* complaine thus of his times? (f) *Esse iam inter nocentes innoxium crimen est: malos quisquis non imitatur offendit:* that it was accounted a greeuous crime not to be vitious: and that men grew angry with such as would not bee as wicked as themselues? Doth not *Salvian* say of his times? *Si honoratior quispiam religioni se applicuerit, illico honoratus esse desistit: vbi enim quis mutauerit vestem, mutauit protinus dignitatem. Si fuerit sublimis, sit despicabilis,. Si fuerit splendidissimus, fit vilissimus. Si fuerit totus honoris, sit totus iniuriæ. Peruersa enim sunt, et in diuersum cuncta mutata. Si bonus est qui quam, quasi malus spernitur. Si malus est, quasi bonus honoratur. Statim vt quis melior esse tentauerit, deteriores abiectione calcatur: ac per hoc omnes quodammodo mali esse coguntur, ne viles habeantur?* A true Embleme, and patterne of our times. Haue not all the other *Fathers* and Saints of God, complained of this very thing from time to time, that they haue beene hated, slandered, reproached, accused, persecuted and contemned (though vnder other pretences) yet onely for this very thing, that they made a conscience of their waies, and would not rush so boldly into sin as others did? and is it any wonder that it is so now?

Doth

a Acts 6 11.13.
b Acts 17.7.
c 1 Cor 4.9.to 14. 2 Cor,4,8. to 12 c.6, 3. to 11 c 11.23.to 28.
d Clem. Alex. Or. exhort ad Gentes. Tertul Apol. adu. Gentes. Arnob. lib. 1. aduer. Gentes Lactant. de Iustit. lib. c. 1. 9. Iustin Mart. Apol. 1. & 2 pro Christianis Euse. Eccle. Histo lib. 4 c. 15. 16. lib. 5. c. 1. & Heb. 11. 33. to 40.
e Socr. Schol. Ec. Hist. lib. 6. cap. 4. 5. 16.
f Epist. lib. 2. Epist. 2. Donato.
g De Gubernat. Dei, lib. 4.

Doth not *St. Paul* informe vs, that (*h*) *all as will liue godly in Christ Iesus shall suffer persecution?* & doth not Christ himselfe foretell all such as are his true and faithfull members, (*i*) *that they shall be hated of all men and nations for his sake?* that (*k*) *men shall reuile and persecute them? that they shall separate them from their company, cast out their name as euill, and say all manner of euill against them falsly?* and what is the cause? what any sin, or wickednesse that is in them, or any injury or wrong, that they doe to God or man? No such matter: but because they honour (*l*) *and professe his name: because* (*m*) *they are chosen out of the world, and made men of another world:* because (*n*) *their liues are not like other mens, and their wayes are of another fashion:* because (*o*) *their holy and religious liues doe reproue and secretly condemne, the sinfull and vngodly courses, of carnall, wicked, and vngodly men, and proue them to bee euill:* and (*p*) *because they will not runne into the same excesse of sinne and riot that others doe?* and shall we thinke it strange that men are hated, persecuted, slandered, and condemned for the selfe-same causes now? Doe not the *Apostles* prophecie, *that in the latter times and ages of the world, there shall be* (*q*) *scoffers, walking after their owne lusts?* That there shall (*r*) *be false accusers, fierce, despisers of those that are good, speaking euill of the things they know and vnderstand not, and corrupting themselues in those things which naturally they know; hauing an outward forme of godlinesse, but denying the power thereof?* And may it not then sinke into your thoughts, that you are such as hate, reuile, accuse, condemne and censure the Saints of God, who doe defend this truth (because they finde the very sense and feeling of it in their soules) vnder the name of *Puritans*, (which you are pleased to impose vpon them) because that you haue nothing else which you can truly object against them? Consider a little with your selues, that the diuell is a cunning and ambiguous sophister, that playes on both hands: that he cloathes sinne with glorious, rich, and goodly robes to make it louely, but grace with base and vgly rags, with odious and loathsome names to make it odious and contemptible. Consider likewise, that no man is or can bee so impudently

h 2 Tim. 3.12.
i Mat. 10.16. to 36. c. 24.9. Iohn 16.2.33
k Math. 5.11.12 Luke 6.22.
l Mat. 5.11. Luke 6.22.
m Math. 10.22. cap. 24.9. Iohn 15.19. cap. 17.14.
n Wisdō: 2.15.
o Wisd. 2.12. 14.15.
p Iohn 3.20. Lactant. de Iustitia. lib cap. 9.
p 1 Pet. 4. 3,4.
q 2 Pet. 2.3.
r 2 Tim. 3.2. to 7.2. Pet. 2.12. Iude 10.

impudently and desperately wicked, as openly and directly to condemne, abhorre, contemne, oppose, and persecute grace in any of the Saints, and therefore to auoide the infamy and shame of men, and to restraine and blinde his owne conscience, which else would flie into his face, hee vseth some pretence or other, that so he may with lesse suspicion, and with greater boldnesse disgorge his malice and his spight against it. Againe, consider that there is nothing so crosse and contrary, so odious and hatefull to vnregenerate and carnall men, as the very power and truth of grace and holinesse: nothing is there in the world that carnall men abhorre and loathe so much, nothing is there that they hate with such a bitter, exorbitant, vnlimited, and implacable detestation, as that power of grace, and that image of holinesse which shines so glorious and resplendent in the liues and actions of the Saints: this makes them fret and fume, and mads them to the heart. And lastly, consider seriously and in good earnest with your selues (becausse it is a matter which concernes your soules) that there alwaies haue been, are, all shall be, a generarion of men vpon the earth, which shall be hated, scorned, persecuted, reproched, reuiled, accused, slandered, and condemned euen of all sorts of men for no crime, no cause, or sinne at all, bur only for their new, their gratious, godly, and their holy liues, and for their hatred and detestation of all kinde of sinne. Now lay all these together, and see what men there are in all the world, who are generally hated, reproched, condemned, scorned, persecuted, disdained, reuiled, falsly accused; see what manner of men they are, *whose names are cast out as euill*, and who *haue all manner of euill spoken against them falsely*, by all sorts and kindes of men; and that only for the syncere *profession of the name of Christ*, for the vprightnesse and synceritie of their hearts, for the puritie and holinesse of their liues, and for the auoyding of all kinde of sinne; and then you shall finde that these, and these onely, whom you accuse, censure, and condemne for *Puritans* are the men: for they onely are hated of all sorts, and kindes of men: *Papists, Protestants, Arminians,*

ciuill

ciuill and morrall men, prophane and looſe perſons, young and old, rich and poore, Clergie and Laitie, they all doe band and ſet againſt them, they all reuile, reproch, accuſe, condemne, deride, perſecute, ſlander, and abhorre them: they all auoide and ſhun them more or leſſe, *and ſeparate them from their companie*: they all diſtaſte them in their hearts, they *all caſt out their names as euill*, and proſecute them euen with virulent and bitter hatred, as farre as oportunitie, law, or power will giue them leaue; yea, many men are ſo rauing mad againſt them, that they could wiſh as (ſ) *Caligula did of the Romans, that they had all but one neck, that ſo they might cut them of at a blow*: and all this is for no other cauſe at all, but becauſe they are too pure and preciſe, to holy and religious; becauſe they are too frequent in hearing and reading of Gods word; in prayer and ſuch like holy duties: becauſe they will reproue men for their euill courſes, and will not beare them company in their ſinnes: becauſe they will not ſweare, whore, drinke, dice, game inordinately, miſpend their time, haunt Playes and Tauernes, and play the good fellowes as others doe; becauſe they ſpeake againſt *Pluralities*, *Nonreſidents*, and lazie, or good-fellow *Paſtors*, who either ſtarue and quite neglect, or elſe miſlead their flockes. If all men would be prophane and wicked, and make no bones of ſinne, there would not be a *Puritan* in the world: If therefore *Puritans* are ſuch men as theſe; if they are the beſt the deareſt and holieſt Saints of God (as there is no doubt or queſtion but they are, if you will but giue your owne conſciences libertie for to determine it) your accuſation then, *that none but Puritans doe defend this Doctrine*, will be ſo farre from diſparaging of it, that it doth highly grace and honour it: and proue you who doe oppoſe and contradict it, to be but prophane, licentious, carnall and graceleſſe perſons, and vtter enemies to all grace and goodneſſe. And now ſince I haue made it manifeſt vnto your vnderſtandings (at leaſt vnto your conſciences) that *Puritans* are not the men you take them, (or rather ſuch men as you would haue them) for to be: forbeare from hence-forth to hate,

(ſ) *Suetonij. Calig: ſect. 30.*

to ſcorne, to diſdaine, reproach, accuſe, deride, condemne, oppoſe and ſlander them without a cauſe, as formerly you haue done; for feare leſt whiles you bend your tongues, your hearts, your malice and your force againſt them, for ſtanding cloſe vnto the truth, and for manifeſting the very power and truth of grace and holineſſe in their liues: you take vp armes againſt the *Lord of Hoaſts*, and *King of heauen*, and wrecke your ſoules vpon that rocke, and ſinne againſt the holy *Ghoſt*, which ſhall neuer be forgiuen. But admit now that none but *Puritans* maintaine our preſent aſſertion, that is, (as you in part intend it) that none but *Caluiniſts*, or men infected with *Geneuaniſme* doe defend it: muſt it therefore be a *Puritan doctrine*, muſt it therefore be a falſe poſition? doth the qualitie or condition of the *Patrons*, make truth to be no truth? conſider I pray a little of it, and then reflect vpon your ſelues, perchance it may be ſome diſparagement to your cauſe. But ſay that the qualitie of the *Patrons* doth change and alter the very nature of the truth, are *Caluin* and his followers, ſo vndeſeruing of the *Church* of *God*; or is the *Church of Geneua*, or the *Belgicke Churches* ſo ſubiect vnto Errors in their doctrine, that this ſhould not be truth, becauſe that theſe defend it? Surely, though I will not wholly pinne my faith on *Caluins* ſleeue, nor canonize him for a *Saint*, ſtiling him *St. Caluin*, (as ſome of you haue done it in diſdaine and ſcorne) though I make no doubt, but he is now a Saint with God in heauen; yet this I will ſay vnto the beſt, the proudeſt, and the learnedeſt of you; that the name of *Caluin* ſhall be remembred and renowned in the *Church of God*, when as your names ſhall rotte and be forgotten. And as for the *Church of Geneua*, and the *Belgick Churches*, though they differ from vs in their diſcipline, yet none but *Papiſts* or *Arminians* can cauell at their Doctrine: if you are ſuch (as you muſt be ſuch, if you continue to oppoſe our preſent aſſertion) goe on and cauell at them whiles you will: your cauells will but honour them, not diſgrace them: and this our cauſe ſhall neuer fare the worſe, becauſe it hath theſe *Patrons* to defend it. Since therefore the quality

of

of the *Patrons* of this truth, can neuer change the nature of it, and make it not to be a truth: since *Puritans* appearing in their proper colours, are men of greater grace and holinesse than the best of those who slander them and stile them so; and are not such in truth, as they are commonly taken and reported for to be: since *Christ*, his *Prophets* and *Apostles*, and the whole *Church of God* from time to time haue propagated, embraced, resolued, and defended this our present assertion as sound, and there were neuer none as yet, but *Pelagians*, *Papists*, and *Arminians*, nay, *Atheists* that opposed it: then this your accusation, *that none but Puritans doe defend it*, must needs be false and forged: at least it must bee idle and impertinent; because it is but a meere euasion and waiuing of the *Controuersie*, a meere Calumnie and reproach, and a falling foule vpon the persons of syncere and vpright Christians who defend it, for want of truth or learning to answer to their workes.

I come now vnto the second accusation, that the *Patrons of this assertion are nothing else, but a packe and company of pestilent, factious, and seditious persons.* Indeed *St. Paul* had this very accusation laid against him by the *Iewes*, because hee was so zealous to maintaine, propagate, and defend the *Gospell* and the word of God: and I am verily perswaded, if *St. Paul* were now vpon the earth, as one vnknowne to you, that you would presently flie vpon him, accusing and condemning him for an *Arch-Puritan*, for a *Pestilent, factious, and seditious fellow*; since you accuse his followers of the selfe-same crime, for defending this our Doctrine and assertion, which he himselfe hath commended and recorded to them, when as they are nothing like so hote and zealous for this truth as he. But are there none but pestilent, factious, and seditious persons, who maintaine our present assertion: then *Christ himselfe*, his *Prophets* and *Apostles*, then all the *Fathers*, and all the *Churches* of God from age to age were but a faction: and a packe of pestilent and seditious persons: then the *Church of England*, and the Reformed *Churches* in forraine parts, are but a faction: then the *Synode of Dort*, and our late

2. Acts 17. 3. to 15. cap. 24. 5. 6.

Soueraigne *King* IAMES, who was the cause of assembling and calling of it, together with all the other *Germaine States and Princes* who were parties to it, were but a faction: for all these haue maintained, defended, and resolued this very assertion of ours as sound and orthodox. If these were not a faction, (as none but *Heathens*, *Atheists*, or *Diuells* dare to stile them) then surely those are not a faction who defend it now: and so this false and scandalous accusation, which you labour to fasten vpon others that are guiltlesse, must truly light and rest vpon your selues, who striue with all your might and maine, and lay your heads and force together, to question, vnsettle, and suppresse, this ancient and approued truth, which hath beene so long established, settled, and resolued in the *Church of God*, and in this our *Mother Church*. If one man should set an house on fire, and another shauld indeauour for to quench it: If one man should raise and stirre vp strife, and another should take paines for to appease it: If one man should breake anothers head, and a third man should apply a salue to heale it. If one man should oppose, and labour to suppresse the truth, and another should set himselfe against him to defend it. I pray which of the two should be the pestilent, turbulent, factious, and seditious person? which of them is it who deserues the blame? he that puts out the fire, or hee that kindles it? hee that seekes for to appease the strife, or hee that stirres it vp? he that heales the wound, or hee that giues it? he that defends the truth, or he that doth oppose it? Now those whom you accuse for pestilent, factious, and seditious persons, they doe but labour to extinguish and put out the flame: it is you that kindle, nourish, and increase it: they doe but appease the strife: it is you only that stirre it vp: they doe but seeke to heale and to repaire the wounds and breaches of our *Church*, it is you that giue and make them: they doe but shelter and defend the truth, it is you only that oppose it, and seeke to quell and roote it out: therefore you onely are the *Incendiaries* and fire-brands, you only are the turbulent, factious, and seditious spirits, you only (and not

these good *Eliahs*) are the (*v*) *Ahabs who trouble this our Israell*, you only are the *dangerous and preuayling Faction* (who like so many vnnaturall vipers will eate out the very bowells of this your *Mother Church*, and of all true & sauing grace, if you are not preuented and withstood in time) and not the men whom you accuse, of purpose for to free and cleare your selues: wherefore you must needes take this second accusation and slaunder to your selues alone, to whom it doth truly and of right belong, till you can finde some better cause to place it vpon those whom you doe here acuse.

(*v*) 1 King. 18. 17, 18.

To your third forgerie and last accusation, *That the Patrons of the totall and finall perseuerance of the Saints, are such as do contrary to the decrees of Cæsar, and such as violate his Maiesties late and pious Proclamation.* I answer, that you are much mistaken. For as most of their workes were published and printed, before the *Proclamation* was published or thought on (and so are not within the danger and compasse of it) so the only end of this his *Maiesties* pious *Proclamation* was to establish and settle the ancient, setled, receiued and approued Doctrine of the *Church of England* in peace and quiet, and to keepe backe you, and all other factions, sciſmaticall, nouellizing, *Arminianizing*, and *Romanizing* spirits from opposing or distrubing of it: it was only to defend, propagate and establish the truth of God & the doctrine of our *Church*, and not to quell them and suppresse them. Who then are those who violate and transgresse this godly *Proclamation*? those who vnder pretence and coulor of it, doe labour to suppresse and quell the truth, and Doctrine of our *Church*, contrary to his *Maiesties* good intent? or those who out of good and honest hearts indeauour to defend them, and to put them out of further doubt and question? Doubtlesse (if I, and many others are not much mistaken) not the defenders and establishers, but the treacherous and pernicious quellers of the truth, and of the Doctrine of our *Church*, are those who must incurre the blame and censure: and then this crime and accusation must fall off from others, and light heauiest on your selues, to whom it doth in truth belong.

If any of you obiect, that *the totall and finall Apostacie of the Saints*, is the vndoubted truth, and the establiſhed and reſolued Doctrine of the *Church of England*. I anſwer, that this is but an impudent and audatious forgerie; and I dare to juſtifie it againſt the greateſt *Gamaliells* of you all, who dare to contradict me in it. Yea, more then this; if any of you will *bona fide* affirme, the *totall and finall Apoſtacie of the Saints*, to be the poſitiue and abſolute truh, and the receiued doctrine of our *Church*; I dare aduenture for to challenge him, not only for a graceleſſe and atheiſticall perſon, and as one who neuer had as yet any truth of lauing grace within him; but likewiſe as a friend vnto *Arminians* and the *Church of Rome*, and as an open and profeſſed enemie to the grace of God, and to the Doctrine of our *Church*: if any of you will be ſo bold, as to take vp this challenge, this preſent Treatiſe (or if not this, another) ſhall make it good againſt him; ſo as the peace of this our *Church* bee not diſturbed by it. But if that your aſſertion, be the poſitiue Doctrine of our *Church*, as perchance you doe pretend it for to be, how then doth it appeare to be ſo? Sure I am, our *Articles*; our reuerend and learned *writers*; our *Religious profeſſors*; and our *Diuinity Schooles*: our reuerend *Miniſters* throughout the Kingdome, haue alwaies cryed it downe till now, as blaſphemous, *Papiſticall* and hereticall; and there is not one approued writer of our *Engliſh Church*, that did euer dare as yet to publiſh it vnto the world, as ſound and orthodox, or as the Doctrine of our *Church*. And if it be the Doctrine of our *Church*, why do you not ioyne iſſue on it, and put it to the tryall? why do you not anſwer and refute, but only labour to ſuppreſſe, the workes of thoſe who doe oppoſe it, and challenge it as vnſound? Indeede the truth is this: you know your cauſe is bad: you know that this your Doctrine is but falſe and counterfeite, and quite repugnant to the Doctrine of our *Church*: and therefore you dare not put it to the tryall, for feare it ſhould be proued to be falſe: you dare not go about to proue our poſition to be vnſound, or to giue an anſwer vnto ſuch as haue defended it: all your labour is to quell it,

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and to ſuppreſſe, not to anſwer, the workes of ſuch as haue defended it. And why is this? let (w) *Lactantius* relate the cauſe. *Timent ne à nobis reiecti manus dare aliquandò, clamante ipſâ veritate cogantur. Obſtrepunt igitur, et intercedunt ne audiane, et oculos ſuos opprimunt, ne lumen videant quod offerimus, quum neque cognoſcere, neque congredi audent, quià ſciunt ſe facilè ſuperari. Et idcircò diſceptatione ſublata: pellitur è medio ſapientia, vi geritur res.* You know you are not able for to anſwer, and therefore you labour to ſuppreſſe our workes: thinking to carry away the cauſe by force and pollicy, and to ſuppreſſe the truth, before it ſhall be able to come vnto a juſt & legall tryall. But remember, that (x) *Intercipere ſcripta, et publicatam velle ſubmergere lectionem, non eſt Deos defendere, ſed veritatis teſtificationem timere*: this is not to confute, but to ſuppreſſe the truth: this it not to confirme and proue, but to condemne and marre your cauſe. That gold which dreads the touchſtone is but counterfeite: that felon who refuſeth his tryall, doth but confeſſe himſelfe guilty: and that doctrine which (y) *hates the light, and will not come vnto it*: which would eſtabliſh it ſelfe by force and policy, and not by truth and honeſt dealing; it doth but diſcouer it ſelfe to be euill, falſe and counterfeite. Whiles therefore you labour to ſuport your hæriſie, by force and pollicy, and by ſuppreſſing of the truth, you doe but (z) *daube with vntempered morter*, and marre it, whiles you make it. Wherefore, giue ouer now for very ſhame, your ſineſter and diſloyall practiſes (of which the world takes notice, though you thinke not of it:) peruert not any longer, the godly and religious intent of our gratious *Soueraigne*, to a wicked and irreligious end: and make not that an inſtrument, to ſuffocate & curbe the truth of God, and Doctrine of our *Church*: which hee intended ſhould ſuppoit, inlarge and ſuccor them. How euer, take this inſtruction from an ancient *Father*: (a) *Nulla lex vetat diſcuti, quod prohibet admitti.* Or if the ſaying of a Pope will pleaſe you better, let *Leo*, tell you thus much for your learning (b) *Quæ patefacta ſunt quærere, quæ perfecta ſunt retractare: et quæ ſunt definita conuellere: quid aliud eſt, quam de*

w De *Iuſtic. li.* cap. 1

x *Arnob. contr. Gentes. lib.* 3 pa. 104.

y Iohn 3 20. 21.

z Ezech. 13. 10. to. 16.

a *Tatul. Apolog. aduerſ Gentes.* cap. 4.

b *Epiſt decret. Epiſt.* 78. *cap.* 1.

de adeptis gratiam non referre, et ad interdictæ arboris cibum, im probos appetitus mortiferæ cupiditatis extendere? I know not whether you will, I am sure you may apply it.

You see now, how scandalous, how sleight, how false and forged all these your accusations are: you see they are but shifts for to euade, and colours to oppose the truth and such as doe professe it and defend it: they are but meere impostures and pretences, whereby the diuill and your owne deceitfull hearts. doe labour for to blinde your eyes, and to keepe you still in darkenesse, to stupifie your hearts and consciences, and so to set you in opposition against all grace and goodnesse, that so they may depriue you of your soules at last. Consider therefore, these wiles and pollicies of Satan, and looke vnto the end of all your actions. Consider who and what it is that sets you now on worke, to slaunder and traduce the Saints of God, and to oppose his truth: and know that it is not the God of peace and vnion, the God of grace, and truth: but the very Diuill himselfe the very spirit of *Antechrist*, and the enemy of all grace and goodnesse, who out of some carnall, wicked, siniſter and by respects, hath put you on this seruice: aske but your owne brests, and the secret whisperings of your owne consciences, and they will tell you so. And therefore, though I haue spoken somewhat sharply to you before, to make you know your selues, (the want of which knowledge, if (c) *Lactantius* may bee credited, *is the cause of all your Errors*,) so now *I doe euen beseech you by the mercies of God*, and by the death of Iesus Christ your Sauiour, (d) *who died for you, that you should no longer liue vnto your selues but vnto him*, that now you would lay downe your armes of rebellion, and vomit vp your bitter hatred, malice, and dispite against all grace and goodnesse, and such as doe excell in piety and holinesse: that so you may with all meeknesse of spirit, and humility of heart and minde, submit, vnto this comfortable and holy truth, which here I offer and expose vnto you; which will be the onely joy, the onely comfort, and safety of your soules. If you will but seriously

c De Falsa Relig. lib. cap. 1.

d 2 Cor. 5. 15.

ouſly conſider it, and ponder it in your hearts, and deſire God to ſanctifie and bleſſe it to you: if you will but reade it with meeke and quiet ſpirits, with indifferent and impartiall mindes, and with an earneſt deſire to finde out the truth: it may bee it may rectifie your judgements and reforme your liues, it may bee it may doe you good, and ſaue your ſoules. But if you will ſhut your eyes and will not ſee; if you will ſtoppe your eares, and will not heare, or if you will harden your hearts & not conſider. If you will proceed for to oppoſe and perſecute the Doctrine and the power of grace, in ſuch as doe defend them. (e) *Si quod ſemel ſine ratione feciſtis, ne videamini aliquando neſciſſe, defenditis: meliuſque putatis non vinci, quam confeſſa cedere atque annuere veritati*: if you thinke it a diſparagement vnto you to recant your *Errors*, and would rather obſtinately continue in them, then diſclaime them, Go on and periſh: your blood ſhall light vpon your owne heads, not on mine. All I haue to ſay vnto you then is this; that there is a day of account, a day of death, and iudgment comming (which now cannot be farre) (f) *wherein the Lord Ieſus Chriſt ſhall be reuealed from heauen with his Angells, in flaming fire taking vengeance of you, and punniſhing you with euerlaſting deſtruction, from the preſence of the Lord, and from the glory of his power; for hating, ſlaundering, reuiling, perſecuting, deriding, and traducing of his Saints, and not ſubmitting to his word and truth. Conſider* therefore, and againe I ſay, conſider, and thinke well of this, and of that great account which you muſt render vnto God ere long, euen for your carriage and your actions in this particular Controuerſie; (g) *and the Lord giue you vnderſtanding in all things*; that ſo you may repent you of all the euill of your doings, and of all your damnable and pernitious *Errors* both in life and Doctrine; that ſo you may be ſaued, and not condemned in the day of Chriſt, which now drawes neere.

e *Arnob. aduer Gentes. lib. 6. p.* 193.

f 2 Theſ. 1. 6. to 11. Iude. 14. 15. Wiſd. 5. 1. to 12.

g 2 Tim. 2. 7.

The earneſt and hearty deſirer of your true conuerſion, both to the Doctrine and the life of Grace.

WILLIAM PRYNNE.

A briefe Epitome and Compendium,
Of the whole worke, which may ſerue for a Table to it.

THis Whole Worke may bee deuided into foure generall parts: Into the ſtate of the queſtion controuerted: Into the prooſes of the concluſion which is maintained: Into the anſwer and defeate of the Arguments obiected: and into the vſes which ariſe from the concluſion and aſſertion here defended.

1. *The ſtate of the queſtion you ſhall finde recorded,* pag. 2. to pag. 5.

2. *The prooſes and Arguments in defence of the concluſion here maintained, are reduced vnto* 8. *generall heads:*

1. *Firſt, into Arguments drawne from God himſelfe: Which are* 10. *in number: The firſt of them is taken from Gods eternall purpoſe and Election which you ſhall finde,* pag. 5. *The ſecond from his almightie power and ſtrength,* pag. 8. *The third, from his perpetuall preſence with, and his continuall vigilancie ouer his Saints,* pag. 10. *The fourth, from his perpetuall and conſtant loue vnto them,* p. 13. *The fift from his gracious mercie and goodneſſe to them,* p 22. *The ſixt, from his infinite Iuſtice,* p. 24. *The ſeuenth from his honour,* p. 26. *The eight from his infinite wiſdome,* p. 29. *The ninth, from his readineſſe to heare the prayers of his Saints,* p. 31. *And the tenth, from his gracious Couenants and promiſes, to ſupport and keepe his Saints from falling,* p. 33. *Now in theſe Promiſes of God there are foure things conſidered: Firſt, the great multitude & number of them which are reduced vnto* 10. *heads: from* pag. 33. to 47. *Secondly, the abſoluteneſſe and freeneſſe of them, they being all abſolute and poſitiue, without any condition at all annexed to them: in which all the cauells to the contra-*

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ry, are answered and cleered, from pag.48. to 72. Thirdly, the abilitie and power of God for to performe them, pag.72. Fourthly, the truth of all these promises, and Gods truth and faithfulnesse in performing them. p.72.

Secondly, into Arguments, drawne from Iesus Christ: which are in number 7. The first is drawne from the efficacie and merits of his death and passion, pag.74. The second, from his perpetuall intercession for his Saints, pag.76. The third, from his might and power, pag.78. The fourth, from his compassionate and tender nature, p.79. The fift, from his perpetuall vigilancie, and care ouer his Saints and sheepe, p.79. The sixt from his perpetuall residencie and dwelling in their hearts, p.81. And the seuenth, from his Sacraments, p.81. 2.

Thirdly, into Arguments drawne from the holy Ghost; being 7. in number. The first is taken from his residencie and dwelling in the Saints, p.82. The second from that seale and stampe which he sets vpon them. p.85. The third, from that seed and annointing which he puts into them, p.86. The fourth, from that earnest which he giues them, p.90. The fift, from the witnesse of the Spirit to them, and from the ordinarie and constant working of the Spirit in their hearts, p.92. The sixt, from his continuall guidance and direction of them, p.94. The seuenth, from his intercession for them, and his assistance of them, pag.95. 3.

Fourthly, into an Argument drawne from the perpetuall presence of the Angells with the Saints, and their continuall watchfulnesse and protection ouer them, pag.96. 4.

Fiftly, into arguments drawne from the present estate and condition of the Saints of God, and from those many priuiledges which they doe inioy. pag.96. which are 15. in number. First, they are partakers of the diuine nature and of the immortall seed, p.96.97. Secondly, they are borne of God, and they are the sons of God, p.97. Thirdly, they are built vpon a rocke, and vpon Christ the sure corner stone, p.98. Fourthly, they haue a new heart, and a new spirit, and the law of God ingrauen in them, p.98. Fiftly, they haue ouer come the world: they are men of another world: they are translated from death to life, and shall not come into condemnation, pa 99. Sixtly, they are partakers of the first resurrection, and the second death 5.

shall haue no power ouer them, pa. 99. *Seuenthly, they are alwayes greene and flourishing like trees planted by the riuers side.* pa. 100. *Eigthly, they are truly happy: they are truly and fully saued, and they haue eternall life begun within them.* p. 101. *Ninthly, they are called, iustified, and sanctified: and they are made Kings and Priests for euer vnto God the Father*, pag. 102. *Tenthly, their names are written in heauen, and in the Booke of Life*, pag. 103. *Eleuenthly, they cannot depart from God, and it is impossible for any to seduce them.* pag, 107. *Twelfthly, they cannot choose but serue and please the Lord: and they can neuer sinne vnto death*, pag. 109. *Thirteenthly, they are married vnto God for euer, and they cannot be separated from his loue*, pag. 111. *Fourteenthly, they are the inheritance of the Lord: they are as pillars in the house of God, and they are so established, settled, and grounded in grace, that they cannot be cast downe*, pag. 111. *Lastly, they haue all the inward and outward helpes and meanes that may bee to preserue them in grace*, pag. 112.

6. *Sixthly, into an Argument drawne from Grace it selfe, which is of a perpetuall, immortall, incorruptible, and euer-growing nature*, pag. 113. *to* 122. *where all the obiections against the perpetuitie, and immortality of grace are answered.*

7. *Seuenthly, into Arguments drawne from the dangerous consequencies which would arise from the contrary position: which are branched into* 4. *generall heads.*

1. *First, into the dangerous consequencies in respect of the whole Trinity, and Deity: which are* 13. *First, it would derogate from the honour of the Trinitie*, pag. 122. *Secondly, it would derogate much from the truth, the promises and word of God*, pag. 123. *Thirdly, it would derogate much from the infinite goodnesse, mercy, and loue of God*, pag. 124. *Fourthly, it would derogate much from the omnipotencie and power of the Trinity, and from the efficacie of the meanes of grace*, pag. 125. *Fiftly, it would derogate much from the infinite iustice and wisdome of God*, pag. 126. *Sixtly, it would much eclipse the efficacie and vertue of Christs passion and intercession*, pag. 127. *Seuenthly, it would make the sweet and comfortable working of Gods Spirit in the hearts of the Saints to be but a meere imposture*, pag. 127. *Eigthly, it would*

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rob the Lord of the heart, the affection and the loue of all his Saints, pag. 128. *Ninthly, it would rob the Lord of all his praise and glory,* pag. 129. *Tenthly, it would make men negligent in Gods seruice,* pag. 130. *Eleuenthly, it would rob God of the prayers of his Saints, and make the Lords prayer to be but vaine and idle,* pag. 131. *Twelfthly, it would take away all absolute and irrespective predestination,* pag. 132. *Lastly, it would make men and not God, the authors of their owne saluation,* pag. 133.

Secondly, into the dangerous consequencies, in regard of the Saints themselues; which are 6. First, it would cause them to call Gods truth and promises into question, pag. 134. *Secondly, it would deprive them of all true happinesse in this life, and make them miserable men,* pag. 134. *Thirdly, it would deprive them of all true ioy and comfort,* pag. 135. *Fourthly, It would drive them to dispaire,* pag. 136. *Fifthly, it would make no difference at all betweene the godly and the wicked in this present life,* p. 141. *Lastly, it would breed a doubt, whether God had alwayes a true Church on earth, or whether there are any saued,* pag. 142. 2.

Thirdly, into dangerous consequencies in respect of grace it selfe: which are 6. First, it would cause men to vilifie and vnder-value grace, p. 142. *Secondly, it would destroy the very nature and essence of true grace,* pag. 143. *Thirdly, it would vtterly abolish and take away all true and sauing faith,* pa. 144. *Fourthly, it would take away all certainty and assurance of saluation,* pa. 145. *Fifthly, it would take away and abolish the graces of loue to God, and of ioy in the holy Ghost,* p. 146. *Lastly, it would make grace to bee no worke and fruite of the holy Ghost, but a meere morall perswasion; and it would quite destroy the very kingdome of Grace which is in men,* pag. 147. 3.

Fourthly, into the dangerous consequents in respect of the whole Church of God, which are 2. First it would traduce, condemne, and sleight their doctrine and opinions, pag. 147. *Secondly, it would reuiue those heresies which they had formerly condemned,* pag. 147. *And into the dangerous consequences in respect of the Church of* England: *which are 4. First, it will pull vp one maine point and principle of that doctrine and religion which hath beene planted and established in our Church,* p. 148. *Secondly, it will giue our* 4.

aduersaries occasion for to triumph ouer vs, Ib. *Thirdly, it will be a meanes to bring in* Poperie & Arminianisme *into our Church*, ibid. *Fourthly, it will breed diuisions and Combustions in our Church*, page 249.

8. *Eighthly, into humane authorities: which are of three sorts: Fathers and Councells: Protestant Churches and writers in forraine parts: and the Church of* England, p. 151.

1. *First, for Fathers and Councells, we haue for vs*: Dionysius Areopagita, pa. 152. Iustin Martyr, p. 153. Irenæus, pa. 154. Clemens Alexandrinus, p. 155. Tertullian, pa. 159. Origen, p. 159. Cyprian, p. 162. Arnobius, p. 163. Hilarie, p. 163. Basil *the Great*, p. 165. Ambrose, p. 167. Epiphanius, pag. 169. Chrysostome, p. 169. Augustine, p. 171. Cyril, pa. 173. Prosper, p. 174. Chrysologus, p. 175. Fulgentius, p. 176. Gregorie *the Great*, p. 178. Venerable Bede, p. 179. Anselme, pag. 181. Bernard, p. 185. Bradwardyn, p. 188. *The Councell of* Miliuitan, p. 189. *The Generall Councell of* Africke, *and the Councell of* Arausica *or* Orange, p. 189. *An answer to the Fathers that are obiected*, p. 193. 194.

2. *For Protestant Churches beyond the Seas: we haue first their Authors, whose names and workes are cited*, pag. 196. *to* 202. *Secondly, their seuerall Confessions, Articles, Resolutions, and Synods which are cited*, p. 202. *to* 215.

3. *Thirdly, for the Church of* England, pag. 215. *wee haue first her learned Authors and Writers*, pa. 216. *to* 226. *Secondly, her Articles*, p. 226 *to* 235. *where the obiection from the* 16. *Article is answered, and the Article it selfe is expounded. Thirdly, her Homilies and Common prayer Booke, which make rather for vs than against vs*, p. 235. *to* 245. *where the obiections from the Homilies are answered. Fourthly, an Argument to proue this present position here defended, to be the receiued and resolued* Doctrine *of the Church of* England, p. 245. *In this eighth part all the cauells of those who would haue the Error of the totall and finall Apostacie of the Saints to be the Tenet of all Antiquitie, of all the* German *Protestants, and of the Church of* England, *are answered in their places. And this is the whole summe and substance of the second generall part of this worke.*

The

The third generall part of this worke which begins at pag. 253. containes the arguments which are made against this assertion here defended, with the seuerall answers that are giuen to them; where first you haue two obseruations, commended to your consideration, which serue to answer, or at least to weaken, all future arguments that are obiected: which you shall finde. pag. 253. 255. Secondly, you haue the seuerall arguments which are obiected, and the answers to them in their order. The first argument is taken from Ezech. 18.24. *and* 33.12.13.18. *it begins pag. 257. The second is from* 1 *Cor.* 9.27. *pag.* 264. *The third from Heb.*6.4.5,6. *cap.* 10.26. *to* 30. *and the* 2 *Pet.*2.21. *pag.*287. *The fourth from Math.*12. 43,44,45. *Luke* 11.24,25. *pag.*273. *The fifth from Iohn* 15 2. *to* 11. *pag.* 276. *The sixth* Phil.2 12. *pag* 211. *The seuenth from* 2 Pet.3.17. *pag.*283.284. *The eighth from* 1 *Cor.* 10.12. *Heb.* 3.12. *cap.*4.1, 11. *and Rom.* 11. 8. *pag.*285. *The ninth from* 1 *Cor.*16.13. Phil. 4 1. *Reu.*2.25, 26. *pag.*288. *The tenth from Iohn* 8. 31. 1 *Cor.*15.2. 1 *Chron.*28.9. *Gal.*6 9. *Col.*1.21.22,23. 1 *Thes.*3.8. 1 *Tim* 2.25. 2 *Tim.*2.21. *Heb.*3.6. *&* 2 *Pet.*1.10. *p.* 290. *The eleuenth from Heb.*10.35.38. *pag.*296. *The twelfth from Dan.*11. 35. *pag.* 296. *The thirteenth from* Prou. 24. 16. pag. 297. *The fourteenth from* 1 *Cor.*8.11. pag.298. *The fifteenth from* 1 *Tim.*5.11.12. pag. 300. *The sixteenth from* 2 *Cor.* 6. 1. *and* 1 *Cor.*15.2. pag. 301. *The seuenteenth from* Psal. 27.9,11. Psal.51.11. Psal.71.9. pag.302. *The eighteenth from Gal* 5.4. pag. 304. *The ninteenth from* Prou.30.8.9. pag.305. *The twentieth from* 1 *Thes.*5.19. pag. 306. *The twenty one from* 2 *Iohn* 8. pag.307. *The twenty two from* Psal.119.176. pag.309. *The twenty three from* 1 *Cor.*6. 15,16. pag. 310. *The twenty foure, That a regenerate man may fall into a grosse knowne and scandalous sinne, and lye in it for a time, or dye in it without repentance; therefore he may fall from grace.* pag. 312. *The twenty fiue: That a regenerate man may be excommunicated, and therefore he may fall from grace.* pag.342. *The twenty sixe: That infants which are regenerated in their baptisme may fall from grace; and therefore true regenerate men.* pag.343. *where that place of Gal.*3.27, *and the words obiected out of the Common prayer booke are answered, and the vse, the efficacy and the end of baptisme, are declared.*

The

The twenty seuenth argument is from examples. pag. 364. *which are of three sorts. The first, of Adam and the Angells.* pag. 365. *The second, from whole Churches.* pag. 368. *as the Church of the Iewes.* pag. 369. *The Church of the Galathians.* pag. 370. *The Churches of Ephesus, Smyrna, Thyatira and* Pergamus. pag. 372. *The third, from particular Saints, as the second and third ground.* pag. 383: *those in Iohn* 2. 23, 24. pag. 375. *The Disciples who went backe from Christ: Iohn* 6. 66. pag. 377. Dauid: pag. 378. Peter: pag. 385. Iudas. pag. 391. Solomon. pag. 393. Saul. Asa. Ioash. Simon Magus. *the Elders of the Church of Ephesus.* Demas. Hymenens. Alexander. those of Math: 24. 24. *and the rest of whom* Paul, Peter, *and* Iude *haue propheciedd, that they should depart from the faith.* pag. 393. 394. *The twenty eighth and last argument, is from the inconueniencies of this our assertion.* pag. 394. *which are three. First, it would make men presumptions, & bold to sin.* pa. 395. *Secondly, it would make men negligent and sloathfull in Gods seruice.* pag. 399. *Thirdly, it would make men proud & arrogant.* pag. 403. *And this is the substance of this third generall part.*

4. *The fourth & last part of this worke consists of two profitable vses, drawne from this assertion.* pag. 406. *The first is a vse of exhortation, to incite & stirre vp all men to seeke & prise the state of grace, which is so permanent.* pag. 406. *The second, a vse of exhortation to the true Saints of God, to comfort and reioyce their soules in the consideration of the perpetuity of their state of grace:* pag. 408. *And thus you haue the compendium, summe & substance of this Treatise.*

THE

THE PERPETVITIE OF A REGENERATE MANS ESTATE: WHEREIN IT

is proued by ſundry arguments, reaſons, and authorities, That ſuch as are once truly regenerated and ingrafted into Chriſt by a true and liuely faith, can neither Finally, nor Totally fall from grace, &c.

IT is the expreſſe voyce and teſtimony both of the Spirit and the word of God, *that in the latter times and ages of the world, there ſhall be ſome falſe teachers in the Church, which priuily ſhall bring in damnable hereſies, and pernitious doctrines, euen denying the Lord that bought them, and bring vpon themſelues ſwift damnation.* Yea the ſame Spirit and word of God doe teſtifie, that as there ſhall bee ſuch falſe teachers in the world, ſo likewiſe, that there ſhall be *many who departing from the faith, and turning their eares from the truth, ſhall giue heed to their ſeducing and erronious ſpirits, and follow their pernitious wayes and doctrines, inſomuch that wholſome doctrine, and the very way of truth it ſelfe ſhall be euill ſpoken of.* I would to God theſe propheeies and prædictions were not ſo truly and experi-

2. Pet. 2. 1.
1. Tim. 4. 3. 4.
2. Tim. 3. 5.

mentally fulfilled in these last and euill daies of ours; wherein we may truly say, that there are some false teachers crept in among vs, who priuily haue brought in *damnable doctrines* (vnder the spetious pretence and coulour of the doctrine of our Church) almost *to the deniall of that Lord which bought them*, to the seducing of many ignorant and *vnstable soules*, and to the scandall and reproach both of the word and way of truth. Who and what those persons and these doctrines are I need not for to mention: the publicke fame hath made them so notorious, that it would be altogether idle and superfluous for me to point and chalke them out. Wherefore passing by the persons, I shall onely single out one pestilent and pernitious doctrine which they doe maintaine (to wit, the *Totall and finall Apostacy of the Saints*) the which I here intend for to incounter, not with the weake and feeble armes of fleshly wisdome, but with the all-conquering, and all-subduing sword of the Spirit, the word of God.

Now that I may not fight as one that beats the ayre, nor trouble you with a long discourse to little purpose; before I come to grapple with the aduersaries, I will briefly and perspicuously relate the state and substance of that controuersie which is betweene vs. The question and controuersie it selfe is onely this, *Whether those that are once truly regenerated and ingrafted into Christ by a true and liuely faith, may either finally or totally fall from grace?* For the full and cleare vnderstanding of which, you must take notice of two distinctions: the first concerning regenerate men and such as are in the state of Grace: the second concerning Grace it selfe. Of regenerate men, and such as are in the state of Grace there are two sorts. The first are such as are regenerated, and inuested into the state of Grace onely in outward shew, and in the bare opinion of men, but not in sincerity and truth: these, they are not within the question: for though they make an outward shew and flourish of Grace vnto the world, yet they had neuer any truth of sauing Grace within them, and therefore we grant, that such as these may both finally and totally fall away from that hypocriticall and superficiall

shew

shew of Grace the which they made. The second sort of regenerate men are such as are regenerated in sinceritie and truth, and not in outward shew onely, such as haue really the seeeds and habits of true and sauing Grace within them: of these onely is the present question: and of these wee doe affirme that they can neither finally nor totally fall from Grace. For Grace it selfe which is the second thing; you must obserue that it hath a double acception in the Scriptures. First it is taken for the free loue and mercy of God in Christ Iesus: secondly, it is taken for the graces which are wrought in men by the holy Ghost: in this latter sense onely, and not in the former, is Grace taken in our present question. Now these Graces of Gods Spirit they are of two sorts. First there are ordinary and common Graces, which are common to wicked men as well as to the Saints of God: as prophecie, learning, the knowledge and interpretation of Scripture and tongues, the working of miracles, the discerning of spirits, extraordinary skill in any art, mysterie, or science: an heroicall valient and Kingly minde, and spirit, of which we may reade in the 1. *Cor*: 12. 1: *to the* 12. *Exod*: 35: 30. to the end of the chapter. *Iudgees* 14: 19: *cap*: 15: 14: 15. 1: *Sam*. 11: 6: *and cap*. 16: 13: 14. Of such ordinary Graces as these this question is not intended, for these may be both finally and totally lost. Secondly, there are sanctifying, sauing and peculiar graces of Gods holy Spirit, which are proper only to the elect children and saints of God: such as are faith, loue, hope, sauing and experimentall knowledge, peace of conscience, ioy in the holy Ghost, and the like, of which wee may reade *Gal* 5. 22: 23. of these onely is our present question. Now in these sanctifying, sauing, and peculiar graces, there are two things to bee considered: first, there are the seedes, and habits of these graces, of which this question is only intended: secondly, there are the degrees, the sence and feeling, the acts and effects of these graces, which are not within the verge and limits of our question. As for the seedes and habits of the graces, we hold, that a true regenerate man, can neither finally nor totally fall from them: but

as for degrees, the ſenſe and feeling, the acts and effects of theſe ſauing graces, we hold, that a regenerate man may fall from them, and looſe them for a time. So that the queſtion that is now to be diſputed of, is no more but this. Whether thoſe that are true beleeuers, thoſe that are once truly regenerate and grafted into Chriſt by a true and liuely faith (and not only in outward ſhew) may fall finally & totally from the very ſeedes and habits (not from the degrees, the ſenſe, the acts and effects) of the ſauing, ſanctifying and peculiar graces, (and not of the ordinary and common) graces of Gods holy Spirit, wrought in their hearts and ſoules? In this queſtion, there are three different opinions. Some there are, that hold, that thoſe that are once truly regenerated, and put into the ſtate of ſauing grace, may fall totally from the very ſeedes, and habits of their graces, but yet not finally; that is, they may ſo farre looſe the very ſeedes and habits of theſe ſauing graces for a time, that there ſhall not be ſo much as any remainders of them left behinde, inſomuch that they neede a new inſition and ingrafting into Chriſt againe: but yet they hold, that they can neuer fall finally from grace, becauſe that God hauing prædeſtinated them vnto life eternall, and foreſeeing this their fall, doth alwaies out of his mercy raiſe them vp againe, that ſo they may not periſh finally, but haue euerlaſting life. Others there are, that hold, that the true regenerate Saints of God, and members of Ieſus Chriſt, may fall from the very ſeedes and habits of ſauing grace, not onely totally, ſo as vtterly to looſe theſe ſeedes & habits of ſauing grace for a time, but finally to, ſo as to looſe them for euer, and to periſh euerlaſtingly in their ſinnes. Others, they hold, that the ſtate of grace is ſuch a permanent, ſetled and well grounded eſtate, that the ſeedes and habits of true and ſauing grace are ſo rooted and fixed in the hearts and ſoules of all thoſe in whom once they are begun in truth, that they can neither totally for a time, nor finally for euer fall from the ſtate of grace, or vtterly looſe the ſeedes and habits of theſe ſauing and peculiar graces that are within them. The two firſt of theſe opinions I am now to re-

fute,

ſute, as falſe, wicked, damnable and erroneous, and the laſt opinion only will I maintaine, as ſound and orthodox. Now becauſe theſe two firſt opinions of a totall and a finall fall from grace are ſo wraped and included one within the other, and haue ſo neere affinity one with the other, that the ſame arguments and anſwers ſerue to defend them both, and moſt of the arguments that ſerue to ouerthrow the one of them, doe ſerue likewiſe for to ſubuert the other; to auoide prolixity and tedious repetitions, I will ioyne them both together, and oppugne them both, by maintaining this ſound Orthodox and comfortable aſſertion, which defeates them both.

That thoſe who are once truly regenerated and ingrafted into Chriſt by a true and liuely faith, can neither finally nor totally fall from grace. Infinite and many are the arguments which I might produce to proue this Orthodox and found poſition: which for order, method, and perſpicuity ſake, I ſhall now reduce to ſeuen generall heads. The firſt ſort of arguments ſhall be taken from God himſelfe: the ſecond, from Chriſt: the third, from the holy Ghoſt: the fourth, from regenerate men themſelues, and from thoſe priuiledges which they doe inioy: the fifth, from the Angells: the ſixth, from the very nature of true and ſauing grace: and the ſeuenth, from thoſe many dangerous abſurdities and conſequences which elſe will neceſſarily follow vpon the contrary aſſertion.

1. From God himſelfe.

Firſt, from God himſelfe there are ten arguments which may be deduced to proue the totall and finall perſeuerance of the Saints. The firſt thing in God is that which makes for the finall perſeuerance of all ſuch as are once truly regenerated: to wit, Gods eternall purpoſe and immutable decree, whereby hee hath elected and prædeſtinated all ſuch as are truly regenerated and ingrafted into Ieſus Chriſt by a true and liuely faith vnto eternall life. From which eternall purpoſe and decree of God I haue this argument: which neither hath already beene, neither ſhall hereafter be once fully anſwered. Thoſe who by Gods eternall purpoſe and immutable decree are prædeſtinated and ordained to eternall life,

can neuer finally fall from grace. But all those who are once truly regenerated and ingrafted into Christ by a true and liuely faith, are by Gods eternall purpose and immutable decree prædestinated and ordained to eternall life: therefore they can neuer finally fall from grace. The maior proposition that can not be denyed: for Gods eternall purpose and immutable decree cannot bee altered or changed: *this purpose of God according to election, it shall stand firme for euer. Psal:* 33:11. *Rom:*9:11. *As he hath purposed so shall it stand, and none shall disannull it. Isay* 14:24:27. *this foundation of the Lord it abideth sure, hauing the seale of God annexed to it.* 2: *Tim*: 2:19: therefore it can not bee changed. If you obiect that of the 2: *Pet*: 1: 10. where the Saints are exhorted to make their calling and election sure: therefore, their election is not so sure but it may be altered. I answere, that this Scripture hath not reference or relation to the calling and election themselues, as they haue relation vnto God; for election and vocation in themselues and as they haue reference vnto God, they are immutable, and if they were not so, it were not in the power of regenerate men to make them so, but it hath onely reference to regenerate men themselues, or to election and vocation, as they haue reference to regenerate men and not to God: so that the Apostles meaning is no more but this; that the Saints of God, ought by their holy liues and godly conuersation, and by the inward graces of his holy Spirit, (which are the vndoubted fruits and markes of their true election & vocation,) to assure their hearts and consciences, that they were truly called and elected to saluation: so that the Maior proposition remaines as true. The Minor onely rests for to be proued: That all those who are once truly regenerated and ingrafted into Christ by a true and liuely faith, are prædestinated and ordained vnto eternall life. And this appeares by these insuing reasons. First, because that none are called and truly regenerated: but those that are prædestinated and elected vnto eternall life, which appeares by diuers euident texts of Scripture: as *Rom:* 8: 30. *Whom he did prædestinate them also he called,* (a) and no others,

(a) *Aug de prædest: sanct: cap.* 17.

Anselme in Rom. 8. ver. 30.

others, *and whom he calles them he also iustified*, and no others, & *whom he iustified, them he also glorified* and no others: God doth regenerate, call, & sanctifie none but such as are *elected to eternall life, and the rest are hardned. Rom*: 11: 7. God doth saue or call none with an *holy calling, but according to his purpose of grace in Iesus Christ, before the world began*: 2: *Tim*: 1: 9. None but such as *are Christs sheepe beleeue and heare his voyce, Iohn* 10: 26. *as many as are ordained to eternall life beleeue*, and none but they: *Acts* 13: 48. *None be rich in faith but such as God hath chosen to eternall life. Iames* 2: 5: *and* therefore *Titus* 1: 1: *faith is stiled the faith of Gods elect*, to signifie thus much vnto vs, that none haue true and sauing faith, but such as are elected to saluation: therefore it is euident, that all those who are once truly regenerated & ingrafted into Christ by a true and liuely faith are prædestinated and ordinated to eternall life: Secondly, it must needes be so, because all those that are once truly regenerated and sanctified, are regenerated and sanctified by vertue of their prædestination: this is euident by *Ephes*: 1: 4: 5. *Blessed bee God who hath chosen vs in Christ, before the foundation of the world, that we should be holy and without blame before him in loue, hauing prædestinated vs vnto the adoption of children by Iesus Christ to himselfe.* Those that are sanctified called and adopted, they are all prædestinated to this their adoption sanctification and calling, *and withall they are prædestinated to eternall life*, as you may reade at large. *Rom*: 8: 29: 30. *Ephes*: 2: 10. 1: *Thes*: 5: 9. 2: *Thes*: 2: 13: 14. 1: *Tim*: 6: 12. 2: *Tim*: 1: 9: *cap*: 2: 19: 21: *and* 1: *Pet*: 1: 2. therefore it is altogether impossible that they should euer finally fall from grace. All that can be answered to this obiection and argument is onely this, that there is no such absolute and irreuocable decree and prædestination to eternall life, which how false it is, let these Scriptures testifie. *Psal*: 139: 16. *Isey* 49: 1: 5. *Ier*: 1: 5: *cap*: 31: 3. *Mal*: 1: 2: 3. *Math*: 24: 22: 24. *cap*: 25: 34: 41. *Iohn* 12: 40. *Acts* 13: 48. *Rom*: 8: 29: 30: 33. *cap*: 9: 11: 23. *cap*: 11: 5: 7: 28. *Gal*: 1: 15. *Ephes*: 1: 3: 4: 5, *cap*: 2: 10. 1: *Thes*: 5: 9 2: *Thes*: 2: 13: 14. 1: *Tim*: 6: 12. 2: *Tim*: 1: 9. *cap*: 2: 19, 21. *Tit*: 1: 1, 1: *Pet*: 1: 2. *cap*: 2: 9. *and* 2: *Pet*: 1: 10. which are all expresse

to the contrary: or else, that all those that are once truly regenerated, sanctified, and ingrafted into Christ by a liuely faith, are not prædestinated to eternall life, which I haue proued to be false. Wherefore this argument proues this to be an vndeniable truth, that those that are once truly regenerated and ingrafted into Iesus Christ by a true and liuely faith, can neuer finally fall from grace, for then Gods election should be frustrated, which cannot be.

The second thing in God is his almightie power and strength, which giues vs full assurance, that those who are once truly regenerated, can neither finally, nor totally fall from grace: from which I frame this second argument. Those who are kept by the very might and power of God vnto saluation, it is altogether impossible for them either finally, or totally to fall from grace. But all such as are once truly regenerated and ingrafted into Christ by a true & liuely faith, *they are kept by the very might and power of God vnto saluation*: so is the expresse text in the 1: *Pet*: 1: 5. *Who are kept by the power of God through faith vnto saluation*: so is *Esay*: 26:3:c:27:3. *I the Lord do keepe my vynyard, I will water it euery moment, least any hurt it, I will keepe it night and day, thou wilt keepe him in perfect peace whose minde is staied on thee*: so is *Iohn* 10:27:28:29. *My sheepe heare my voyce, and I giue vnto them eternall life, and they shall neuer perish, neither shall any man plucke them out of my hands; my Father that gaue them me is greater then all, and no man is able to plucke them out of my Fathers hand.* God doth keep all those that are once *truly regenerated through his owne name vnto euerlasting life, he preserues and keepes them by his power. Iohn* 17:11. 2: *Cor*: 12:9. *cap*: 13:4. *Ephes*: 1.18. *and* 2: *Tim*: 1:12: wherefore they can neither finally nor totally fall from grace. All that is replyed to this argument, is onely this. That it is true that God doth keepe all such as are regenerated by his power to saluation, he preserues them, so that nothing can plucke them out of his hands, vnlesse they will themselues: God doth preserue and keepe them so, that no outward thing shall plucke them from him, but yet he doth not preserue them from themselues; though nothing

thing can plucke them out of his hands, yet they by the liberty of their owne wills may plucke themselues out of his hands, and so fall totally or finally from grace. To which I answer, that it is as impossible for the Saints themselues by vertue of their owne free will to pull themselues out of the hands of God, as it is for any outward thing to doe it. First, because Christ himselfe tells vs, that *no man can pluck them out of his Father hands*: if no man can do it, then they themselues can neuer doe it, for they are but men and so are included in this word no man, as well as others: no man, nor any man can doe it, therefore they themselues can neuer doe it. Secondly, they themselues can neuer doe it, because the Scripture saith expresly, *that they are kept by the power of God through faith vnto saluation; that they are kept night and day in perfect peace*, so that none can hurt them: *Ergo*, they cannot plucke themselues out of Gods hands, for then they might perish, & so this that they are kept by the power of God vnto saluation, that they are kept in perfect peace must needes be false. Thirdly, they themselues cannot possibly doe it, because then Christs reason would be vaine: for he tells vs, *Ioh*: 10: 28, 29: *That his sheepe shall haue eternall life, and that they shall neuer perish, because no man can plucke them out of his Fathers hand*: if then they themselues out of the liberty of their owne wills might plucke themselues out of Gods hand and custody, and so fall and perish, Christs reason would bee false, who yeelds his reason why none of his *shall euer perish, because that none can plucke them out of his or his Fathers hand.* Fourthly, if they themselues might plucke themselues out of Gods hand, this would be, to make themselues stronger then God who hath vndertaken to preserue them by his power to saluation: and to make a poore silly mortall man more strong and potent then God himselfe, *whose very weakenesse is stronger then men*, 1: *Cor*: 1: 25. How great a blasphemy will it bee? Fifthly, if man himselfe might by the liberty of his owne will pull himselfe out of the hands of God, to what end then is it for God to preserue him against all things else? if God doth not preserue his Saints against them-

ſelues, its to little purpoſe for him to preſerue them againſt their outward enemies: outward enemies could do no harme at all, if they had no enemie within: temptations without inward corruptions to worke vpon are vaine and booteleſſe: wherefore either this you muſt grant, that God doth defend and keepe his Saints by his might and power againſt themſelues as well as againſt all outward things whatſoeuer, and then it followes, that they themſelues can neuer plucke themſelues out of Gods hands, and ſo can neither finally, nor totally fall from grace: or elſe it will neceſſarily follow, that Gods keeping of his Saints from outward temptations and enemies is to little purpoſe, (becauſe hee kepes them not from themſelues, without which, theſe outward enemies and temptations could neuer hurt them) which would be little better then groſſe blaſphemy. Laſtly, if men out of the freedome and liberty of their owne wills, might wreſt themſelues out of the ſtrong and powerfull hands of God, this would be nothing elſe but to make man an abſolute creature of himſelfe, not any way ſubiect to the ſcepter, guidance, diſpoſing and gouernment of God himſelfe, this would bee wholly to exempt man from Gods iuriſdiction, when as the Scriptures teſtifie, that *his heart, his will, and all his wayes are in the hands of God to diſpoſe of them as he thinks fit: Prou: 21:1: and Dan: 5:23:* wherefore, neither the Saints themſelues, nor any outward thing whatſoeuer can be able to plucke them out of the hands of God, who keepes them by his power to ſaluation, that they ſhall neuer periſh: and therefore its impoſſible for them, either finally, or totally to fall from grace. If any man deny, that all thoſe who are once truly regenerated are thus preſerued, the Scriptures here alledged, where Chriſt doth ſpeake both of his vineyard and his ſheepe, (in which number, all ſuch as are once truly regenerated and ingrafted into Chriſt by a true and liuely faith are included,) and the places & reaſons alledged in my former argument, will giue him full ſatisfaction to the contrary, ſo that the argument ſtands ſtill in force.

Thirdly, as the might and power of God, ſo likewiſe his

perpetuall

perpetuall presence with, and his continuall vigilancy and watchfulnesse ouer all such as are once truely regenerated and ingrafted into Christ doe giue vs strong assurance, that they can neither finally, nor totally fall from grace, from which I raise this third argument. Those who are perpetually fenced & guarded by the perpetuall vigilancy and care of God himselfe, and by the speciall presenee and protection of God, to the end, that nothing should bee euer able to hurt them or withdraw them from him, its altogether impossible that they should either finally, or totally fall from grace. But all those who are once truly regenerated and ingrafted into Christ by a true and liuely faith, are perpetually fenced and *guarded by the perpetuall vigilancy and care, and by the speciall presence and protection of God himselfe, to the onely end, that nothing should bee euer able to hurt them, or withdraw them from him*: Therefore its altogether impossible for them, either finally, or totally to fall from grace. The Maior proposition cannot be denyed, for then it must needes follow, that God doth loose his end, and that his care and custodie ouer his Saints is but in vaine, which would be a great dishonour vnto God, and a great dishartning to his Saints: so that the Maior must needes bee granted to be true. As for the Minor proposition, that must needes bee true, if God himselfe or his word bee true. *For the Lord doth couer the righteous, and with his fauour doth compasse them as with a sheild. Psa*: 5: 11: 12. *God is their habitation for euer, euen from generation to generation*: *Psa*: 90: 1: 2. *Hee will couer them vnder his wings*: *and they shall be sure vnder his feathers, his faithfullnesse and truth shall be their shield and buckler*: *Psa*: 91: 1: 4: *as the mountaines are about Ierusalem, so is the Lord about his people from henceforth and for euer, so that they shall not be moued but stand fast for euer. Psa*: 125: 1: 2. All the Saints of God they *haue a strong Citie, saluation will God appoint for walls and bulwarkes, God will preserue them in perfect peace, by an assured purpose, because they haue trusted in him, Esay* 26: 1: 3: God is their strength in all extreamities and troubles whatsoeuer, *he is a refuge to them against the tempest, a shadow against the*

heate when the blasts of the mighty are like a storme against the wall. Esay 25:4: When they passe through the waters and the floods he will be with them that they shall not ouerflow them, when they walke through the very fire they shall not be burnt, neither shall the flame kindle vpon them, for God is the Lord their God, and the holy one of Israell is their Sauiour. Esay 43:2: how then is it possible that those should euer perish, or fall finally or totally, who are thus protected and defended by the Lord himselfe? And least that you should thinke that the Lord doth onely at sometimes, and not alwaies thus protect and guard his Saints, so that they may chaunce to fall when he is absent from them: this you must know withall, that *the Lord doth keepe his vineyard night and day least any should assaile it, yea hee waters it euery moment. Isai. 27:3.* God *will not suffer the feete of any of his to be moued at any time, for he that keepeth them will not slumber: behold, hee that keepeth Israel shall neither slumber nor sleepe: the Lord himselfe he is the keeper, the Lord is his shade vpon the right hand, so that the sunne shall not smite him by day nor the moone by night: the Lord shall preserue him from all euill, he shall preserue his soule: the Lord shall preserue his going out & his comming in from this time forth and for euermore. Psa: 121: 2:* to the end. *The Lord will create vpon euery place of mount Sion, and vpon the assemblies thereof a cloud and a smoake by day, and the shining of a flame of fier by night: for vpon all the glory shall be a defence; and there shall be Tabernacle for a shadow in the day time from the heate, and for a place of refuge, and for a couert from storme and from raine. Is:4:5:6.* Marke here and see how vigilant and carefull the Lord is to defend and keepe his Saints from euill: not vpon one place only, but vpon *euery place of mount Sion, and vpon all the assemblies thereof, and vpon all the glory shall be a defence,* not onely by day, but *by day and night to,* not onely against some sorts of temptations but against all, God will be a *couering and a refuge against the heate, against the storme, and against the raine, against all temptations* and afflictions whatsoeuer: God will keepe euery regenerate man as the *apple of his owne eye, and couer him vnder his wings: Deut: 32:10:11: he will be with him to the end of the world. Math:*

28:

28:20: *he will not faile him nor forsake him*: *Heb*:13:6: *the Lord is his sheepheard, the Lord preserueth his soule and leadeth him on in the paths of Righteousnesse, the Lord is on his right hand to preserue and keepe him that hee should not fall, that hee should not wholly wander and stray from him.* *Psa*:23:1.to:5. *Psal*: 16:8. *Psa*:37:28:23:24. *Psa*:125:1:2. *Iohn* 10:28:29. *Iude* 24. *Hebr*: 13:6:7: *Esay* 25:4. *cap*:26:3. *cap*: 27:3. *cap*:43:2: therefore its impossible for him either finally or totally to fall from grace. All that here can bee replyed is onely this; that as long as men are regenerated and ingrafted into Christ, that God doth thus defend and keepe them, but when they fall away from God then he doth not preserue them. To which I answere, that I presse this argument onely to this purpose, to proue that the Saints of God when they are once regenerated can neuer fall away from grace, because God doth preserue and gard them thus with his continuall care and presence, and not to proue that God doth fence and guard his Saints: the vigilent care and custody of God is that which makes the Saints of God to continue Saints, so that they can neuer cease to bee Saints any more, and therefore, the answere is but a meere begging of the question, and noe answere at all to the force and drift of this my argument: it is onely a denyall of my conclusion, not of my premises, and so it is no answere but a shift and cauell. If you obiect, that all these places are meant of a temporall protection from worldly dangers. I answere, that the most of them if not all of them are principally if not soly intended and meant of a spirituall protection and not of a temporary, of a perpetuall protection from spirituall, not from temporall dangers as the places themselues doe fully proue: how euer let them be intended of a protection from temporall dangers only which cannot be, yet this doth necessarily follow: that if God hath so great a care to free his Saints from temporary dangers, he will certainly haue as great, if not a greater care to protect them from spirituall dangers: and so the argument standeth still in force.

The fourth thing in God which may giue vs full assu-

rance of the truth of this assertion is his immutable and perpetuall loue to all such as are once truly regenerated, and made the true members of Iesus Christ, from which this fourth argument doth arise. Those whom God himselfe doth loue with an immutable, constant and perpetuall loue, and those who can by no meanes possible bee euer seuered from this loue of God, its altogether impossible for them either finally, or totally to fall from grace. But all those who are once truly regenerated and ingrafted into Christ by a true and liuely faith are such as God himselfe doth loue with an immutable, constant and perpetuall loue: For *whom God doth once loue he loues vnto the end: Ioh:* 13:1: he loues all the true members of Iesus Christ in the *same manner as he loueth Christ himselfe, and with the same loue that he loueth him. Iohn* 17: 23: 24: 26: now Gods loue to Iesus Christ is immutable, constant and perpetuall, therefore must his loue to all his members be so to. *God he loues them with an euerlasting loue. Ier:* 31: 3: *he is* their louing God and *Father from euerlasting to euerlasting: Psa:* 90: 1: 2: *his louing kindnesse indureth for euer and euer vpon them Psa:* 103: 17: *his righteousnes shall be foreuer & euer, and his salvation from generation to generation: the mountaines may remoue and the hills may fall downe, but his mercy shall not depart from them, neither shall the couenant of his peace be removed: Esay* 51: 8: *and cap:* 54: 13: Gods loue to them is immutable, constant, and perpetuall. Neither can they by any meanes whatsoeuer bee euer vtterly *seuered from this loue of God to them in Christ.* It is *Pauls* expresse challeng, *Rom:* 8: 35: *who shall seperate vs from the loue of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse or sword?* nay (saith hee *verse* 37: 31: 39:) *in all these things we are more then conquerers through him that loued vs: for I am perswaded, that neither death, nor life, nor Angells, nor principalities, nor powers, nor things present, nor things to come, nor high, nor depth, nor any other creature shall be able to seperate* (not me, *but vs* who are once in Christ, and made the Sonnes of God by adoption and grace: *verse* 1: 9: 14: 15: 17: 29: 30:) *from the loue of God which is in Christ Iesus our Lord:* so that they may boldly say with *Dauid, Ps:* 26:

1 : *the Lord is my light and my saluation, whom then shall I feare? the Lord is the strength of my life, of whom then shall I be afraide?* God hee loues all such who are once truly regenerated and ingrafted into Christ by a true and liuely faith with an immutable, constant & perpetuall loue, & they themselues can neuer be vtterly seuered from this loue of God : wherefore it is impossible for them, either totally, or finally to fall from grace. Our subtle Sophisters haue nothing here to answer, but their *crambe millies coctum*, that God doth loue all such as are truly regenerated & ingrafted into Christ with an immutable, constant and perpetuall loue, as long as their loue to him is constant and immutable : but when as they doe cease to loue God (as many times they doe when they sin against him,) then God doth cease to loue them : so that the defect is not in Gods loue to vs, but in our loue to him. To which false and slender shift I will make this replication. Answere. Reply. First I say : that Gods loue vnto the Saints doth not depend vpon the loue of the Saints to him : first, because the Scriptures certifie vs expresly, that God doth loue his *Saints freely, that he sheweth mercy to them for no other cause but because hee will haue mercy* : *Exod*: 33: 19. *Iosua* 3:8. *Rom*: 4: 15, 19. *and Ephes* : 1: 5, 6. therefore his loue to the Saints doth not depend vpon the loue of the Saints to him : for then his loue were not free, depending meerely on the riches of his mercy and the freedome of his will. Secondly, Gods loue vnto his Saints cannot depend vpon their loue to him, because then the Saints should love him first ; and so God should loue them, because they loued him first, and chose him to be their God: but Saint *Iohn* tells vs in expresse words, 1: *Ioh*: 4: 10: 19: *that we loue God, because he loued vs first*, and Christ himselfe assures vs, *Iohn* 15: 16: *that wee haue not chosen him but that he hath chosen vs* : God doth loue his Saints before euer they did loue him, and therefore his loue doth not depend on theirs, but their loue on his : they *beare not the roote, but the roote them*: *Rom*: 11: 18. Thirdly, Gods loue is a permanent, constant, and perpetuall loue, as I haue proued by the Scriptures formerly cited, therefore it cannot depend vp-

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on the loue of man to him which is various and mutable: that which is immutable permanent & constant in its owne nature can neuer depend vpon that which is fickle and vnconstant: therefore, you must either grant the loue of the Saints to God to be constant and immutable, which makes altogether against you, or else you must hold the loue of God to his Saints and children to be mutable and vnstable which is expresly against the Scriptures, and vnbeseeming that great and glorious God *in whom there is no variablenesse nor shadow of turning*: *Iames* 1:17: wherefore this surmise of theirs, that the loue of God vnto his Saints and Children dependeth wholly vpon their loue to him, is meerely false, and contradictory to the Scriptures: and so the answere to this obiection is no answere at all. Secondly, I say that this surmise, that God should loue all such as are once truly regenerated and ingrafted into Christ by a true and liuely faith, with a permanent, constant, & immutable loue, and yet that they should either finally or totally fall from grace implies a meere contradiction: for if this loue of God to them be immutable constant and perpetuall, God can not but preserue and keep them both from a totall and a finall fall from grace. Morrall men who haue but a sparke of loue within them, will neuer suffer any either totally or finally to fall or perish whom they loue with a constant setled and perpetuall loue, if it lie in their powers to relieue them: and can you thinke that God who is infinite, constant, and perpetuall in loue vnto his Saints, & alwayes able to relieue them will suffer them either totally or finally to fall from grace? doubtlesse he will not, nay he cannot doe it: this loue of his is constant and permanent, therefore he cannot suffer them to fall totally, it is perpetuall and euerlasting, therefore hee will not permit them to fall finally from him: the perpetuall and euerlasting obiects of Gods loue, can neuer be the perpetuall and euerlasting obiects of his wrath and justice: God will still preserue and keepe them from a totall and a finall fall, hee will sustaine them and *keepe them by his hand and power, that they shall neuer fall vtterly from him and perish*, *Psa*: 37,24. *Psa*: 16: 8.

Psa:

Psa: 145: 14: 20. *Cant*: 8: 3. *John* 10 28, 29. God neuer casts of those, he neuer throwes those into hell for euer, whom hee loues with a constant, permanent, and euerlasting loue, and therefore they can neither totally, nor finally fall from grace. And here you must obserue this difference, that it is one thing for God to haue loue for euer if men will entertaine it, and another thing for to loue men for euer, because it is his will and pleasure so to doe: in the first case its true that men must first imbrace Gods loue before that they can haue it, and if they chance for to cast off this loue of God they might chance to loose it, which is not our case: but in the other (which is our case) where God doth loue men actually, with a constant, permanent & perpetuall loue, only because it is his will and pleasure so to doe, there men can neuer vterly depriue themselues of this loue of God: this loue is grounded not vpon their merits, but vpon his owne free loue and goodnesse, and therefore, God will not vterly withdraw it from them though they sinne against him, so that they can neuer totally, nor finally fall from grace. Thirdly, I reply, that the Saints themselues, who are once truly regenerated and ingrafted into Christ, can neuer seperate themselues from the loue of God, and so fall from grace. First, because the *Lord hath married himselfe to them, and them vnto himselfe, not for a time onely, but for euer; they are his spouse, he is their husband; Christ and they are become one flesh, and one spirit for euer. Hosea*: 2: 19: 20. *Psa*: 4: 3. *Cant*: 7: 10 *Isaiah* 43: 1. *cap*: 54: 5. 1: *Cor*: 6: 17. *Ephes*: 5: 25. to 33. therefore they cannot seuer or diuorce themselues from God: *those things which God himselfe hath thus ioyned together, no man can seperate.* Secondly, all those that are once truly regenerated and made the sonnes of God, they haue a son-like nature, and disposition put into them; *the loue of God is shed abroad in their hearts by the holy Ghost, which is given to them*; which loue of God doth with a naturall kinde of instinct & holy violence, *constraine them for to loue and please him*, to sticke fast & close to him continually, *with full purpose of heart*; yea this loue of God doth so knit and tie their hearts and soules to God

and Christ, it doth so ouer rule and master them, *that they cannot doe the things they would*; they cannot totally nor finally depart from him; nay they cannot so much as will a departure from him: for proofe of this reade but, *Ezech*: 36: 27. *Cant*: 5:5. *Math*: 7 18. *Acts* 4: 20. *Iohn* 6: 67, 68. *Gal*: 5: 16:17. *Rom*: 5:5. *Ier*: 33: 40. *and* 2: *Cor*: 5:14,15. which are all expresse in this point; and therefore it cannot be, that God should euer totally or finally withdraw his loue from them, or they their loue from him. Thirdly, *Paul* assures vs, *Rom*: 8: 25. to the end, *that tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword, can neuer seperate the Saints from the loue of God*: nay he assures both himselfe & vs, *that neither death*, nor *life* (of which the feare of the one, & the loue of the other, would seperate the Saints from the loue of God, if any thing would doe it, seing that the one is most terrible, the other most sweet and louely) *nor Angels, nor principalities, nor powers* (which would surely seperate the Saints from the loue of God, if might, force, and pollicy could doe it) *nor things present, nor things to come, nor highth, nor depth, nor any other creature shall bee able to seperate the Saints of God, from the loue of God which is in Christ Iesus their Lord*: *if things present, if things to come*, if Diuels, or men, if *no creature whatsoeuer can seperate them from the loue of God*, then its certaine, that they themselues can neuer doe it: for they themselues are creatures, and therefore if *no creature* whatsoeuer can seperate them from Christ, neither can they themselues, nor yet their flesh (which is a distinct creature from their inward man which is themselues) be euer able for to doe it. Lastly, if the Saints themselues could seuer themselues frō God, then it must be meerely out of the freedome & liberty of their ownewills, (for *Paul* hath certified vs in the forenamed place, that nothing else can doe it,) But this can neuer be: first, because if it be in the meere power of their wills to fall or stand, they cannot will a fall from grace, because its dangerous and hurtfull to them; it will pull eternall misery vpon them: therefore they can not will it if they would.: the will can not desire any thing but that which

is good in truth, or at least in shew, it can not desire any thing that is ill, as ill: now a totall, or a finall fall from grace, can not be good, either in truth or in shew; it can not bee considered but as ill and hurtfull: therefore, regenerate men out of the freedome of their owne wills can not desire it or seeke it; they can not but desire to stand and persevere in grace, which is euery way best for them. Secondly, they cannot fall from grace out of the freedome and liberty of their owne wills, because their wills are subordinate (especially in this of perseuerance, which is principally for their owne eternall good) vnto the will of God: *the same spirit and minde is in them that is in God and Christ.* 1: *Cor.* 6: 17. *and Phil.* 2: 5. Now it is the will of God and Christ, that the Saints should alwaies persevere and neuer fall from grace; and therefore it must needes be their will too, because their wills are subordinate, and conformable to the will of God. Thirdly, *the loue of God is shed abroade in their hearts,* which doth so vnite and knit their soules to God and Christ, that they can not will a fall, or a departure from them; they cannot will any thing with a full and perfect will, that is displeasing to them, and which might seuer and diuide them from them: *the very euill that they doe, is the euill that they would not doe. Rom.* 7. 15. to the end, and *Gal.* 5. 16, 17. therefore out of the meere libertie of their owne wills, they cannot fall from God. Fourthly, they can not will a totall or a finall departure from God, because they know him to be the onely true God, and they know not any else to whom they may resort for succour and relieſe: this is euident by *Peters* answere vnto Christ, *Iohn* 6. 67, 68. When Christ demands of the twelue, will yee also goe away? *Lord* (saith *Peter*,) *to whom shall we goe? thou hast the words of eternall life: and we beleeue, and are sure that thou art that Christ the Sonne of the liuing God:* the Saints of God, *know God to be the onely true God,* and they know not *whether to goe* if they should depart from him; and therefore they can neuer will a departure from him. Lastly, God hath *put his feare into the hearts of all his Saints, hee hath put his spirit into them to the end that they*

should not depart from him. Ier. 32. 40. *Ezech.* 36. 27. and therefore out of the liberty of their owne wills they can not fall from grace, nor yet depriue themselues wholly of the immutable constant and perpetuall loue of God. Lastly, out of the liberty of their owne wills they cannot depart away from God, because it is the absolute and positiue will of God *that they should not depart from him. Ier.* 32. 40 *Psa.* 85. 8. *Iohn* 6. 39. *Rom.* 3 11. put this then to be the case; God doth absolutely will, that a regenerate man shall not fall from grace, and he hath determined it, that he shall not fall; well this regenerate man (which I onely admit by way of supposition) resolues that he will fall away from grace, notwithstanding that God hath absolutely willed and resolued the contrary; I pray which of these shall haue their wills, either God, or he? if man, then where is the power, where is the omnipotency, nay where is the soueraigntie and deity of God? if man can crosse and thwart the absolute and positiue will of God, then either God is not God, or else man can ouer-rule him: either of which is atheisticall and blasphemous to affirme or thinke. But if God in this case hath his will, and not man (which none but an atheist can gainsay) then it followes that a regenerate man can not fall quite from grace out of the freedome and power of his owne will. Lastly, for to end this cauell; I answere that a regenerate man, and a true member of Iesus Christ, can neuer finally nor totally cease to loue the Lord, and therefore by your owne reason the Lord can neuer finally, nor totally cease to loue him. That a regenerate man can neuer vtterly cease to loue the Lord, I proue it by these reasons. First, because a regenerate mans loue to God, is grounded vpon Gods immutable and perpetuall loue to him: *he loues God, because that God did loue him first.* 1 *Iohn* 4. 10. 19. and *Psa.* 116. 1. Gods loue is the cause of his: now this loue of God to him is immutable, constant and perpetuall: therefore his loue to God must be so to: as you may see expressly: *Psa*: 116. 2, 2. *Math.* 5. 46. *Ioh.* 15. 9. *Eph.* 3. 18, 19. 1. *Iohn* 4. 10, 11, 16, 19. 20. as long as God is kinde and louing to his Saints, they can not but

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be louing and obedient vnto him; else they should be *worse then publicans and sinners*, yea then the beasts that perish. Secondly, regenerate men, and the true members of Iesus Christ, can neuer cease to loue the Lord, because the *holy Ghost doth dwell in their hearts and soules for euer. Iohn* 14. 16, 17. now where the holy Goſt doth alwaies dwell, there the loue of God must needs dwell too, because it is *a fruit of the spirit*, and it can not be seuered from the spirit. *Rom.* 5. 5. *Gal.* 5. 22. *Ephs.* 3. 16, 17. 1 *Iohn* 3. 16. therefore the true Saints of God can neuer cease to loue the Lord habitually, because the holy Ghost the spring and fountaine of this loue doth alwaies dwell within them. Thirdly, this loue of the Saints to God is a grace which God bestowes vpon them out of his loue, and which is preserued in him by his loue, and therefore if they should cease to loue the Lord, the breach would be on his side, not on theirs; for they can neuer cease to loue him, but where God doth first giue ouer to support their loue to him: God must first withdraw this grace from them, or else they could not giue ouer for to loue him: so that if there could bee any totall or finall breach betweene God and his Saints, the defect should be in God, who hath vndertaken to preserue them in his loue, and not in the Saints; which defect on Gods part can neuer be admitted. If you obiect, that they giue God the cause of breach, and so the defect is not in God but in themselues. I answere, that God hath vndertaken to *preserue them blameleſſe and without offence*, hee hath vndertaken to *preserue them from sinne*. 1 *Thes.* 5. 23, 24. *Ezech.* 36. 27. *Ier.* 32. 40. 2 *Tim.* 4. 18. *Isay* 46. 3, 4. *Ezp.* 27. 3. therefore, though the sinne be theirs when as they doe commit it, yet if it make a totall breach betwixt God & them, the breach will be first in God, in not preseruing of them from this sinne according to his promise, and not in them in committing of it. Lastly, true loue is of a permanent and constant nature, if it be set vpon a constant, permanent and immutable obiect. Let a man loue any thing truly for it selfe, as long as the thing continues, and the cause for which hee loues it, his loue can ne-

uer ceaſe. Let a man loue any man truely for his virtues or his graces, as long as he continues vertuous and gratious, he can not ceaſe to louehim: now God as hee is all and onely amiable, ſo he is alwaies amiable: there is neuer any change at all in him, wherefore thoſe that doe once truly loue him for himſelfe, cannot but loue him ſtill; and ſo the anſwere to this my argument, is but falſe and idle. I haue been the larger in refuting of this anſwere, becauſe I ſhall haue occaſion oft times for to referre you to it hereafter. I now proceed to other arguments.

The fifth thing in God which doth yeeld vs an argument for to proue our concluſion, is the gratious mercy and goodneſſe of God: in which there are foure things to be conſidered. Firſt, the freeneſſe of it: it is *voluntary* and of *free grace*, it is not wreſted or merited by vs from God: *Exod.* 33. 19. *Hoſea.* 14. 5. *Iohn* 3. 8. *Rom.* 9. 15. 19. and *Epheſ.* 1. 5, 6. Secondly, it is permanent and conſtant, *it indures for euer*, and admits not of any totall *change* or interruption. *Pſa.* 103. 17. *Pſa.* 100. 5. *Pſa.* 118. 4. *Pſa.* 136. *Pſa.* 138. 8. *Iſay* 51. 8. and *cap.* 54. 8. 10. Thirdly, it is infinite, there is an infinite ſtore of it, which is neuer drawne dry. *Exod.* 34. 6, 7. *Pſa.* 103. 8: *Pſal.* 130. 7. *Micah.* 7. 18. 2 *Cor.* 1. 3. *Epheſ.* 2. 4. *cap.* 3. 16. and 1 *Tim.* 1. 14. Fourthly, God is ready and willing to impart it to his children vpon all occaſions, it is his chiefeſt *delight and ioy* for to diſpence *the riches and treaſures of his mercy to his Saints*. *Ezech.* 18. 23. *cap.* 33. 11. *Micah.* 7. 18. *Math.* 11. 28. *cap.* 23. 37. 2 *Cor.* 5. 20. 1 *Tim.* 2. 4. and 2 *Pet.* 3. 9. from this mercy of God thus conſidered, I frame this fifth argument. Thoſe who are partakers of the free, permanent, conſtant, ſure, euerlaſting, infinite and abundant mercies of God, and haue theſe mercies of God readily, freely, and bountifully imparted vnto them vpon all occaſions, its impoſſible for them, either finally or totally to fall from grace: but all thoſe who are once truely regenerated and ingrafted into Chriſt, are partakers of theſe mercies of God, and they haue theſe mercies of God, readily, freely, and bountifully imparted to them, vpon all occaſions and times

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of neede: therefore, its impossible for them, either finally or totally to fall from grace. The Maior proposition cannot be denyed: the Minor only rests to be proved: in these particulars: first that the mercyes (I meane the saving and spirituall mercyes of God) are permanent, constant and perpetuall. Secondly, that all those who are truely regenerated, and are the true members of Iesus Christ are partakers of these mercies: For the first of these, it is euident by *Isay* 55.3. where Gods spirituall mercies to his children are stiled, *the sure mercies of Dauid*: the seed of grace which is sowen in the hearts of all regenerate men, is *an immortall seed*, 1 *Pet.* 1.23. *a seed that remaineth, and an vnction that abideth in them*, 1 *Iohn* 2.20.27. & *cap.* 3.9. the Saints of God they haue Iesus Christ and the holy Ghost, *who shall abide and dwell in their hearts and soules for euer. Iohn* 14.16,17. *Eph.* 3.17. 1 *Iohn* 3.24. *cap.* 4.4. & *Gal.* 2.20. they haue a *Kingdome which cannot bee shaken*, *Heb.* 12.28. a faith which *cannot faile*: *Luke* 22.32. a *ioy which no man can spoyle them of. Ioh.* 16. 22. *and charity which shall neuer cease.* 1 *Cor.* 13.8. they haue *mercies which indure for euer*, *Psal.* 103. 17. Gods mercies to them are permanent, constant, and perpetuall, it cannot be denied. Secondly, that all those that are once truly regenerated, & ingrafted into Christ by a true & liuely faith, are partakers of these mercies, it is most euident: For all those that *are borne of God*, all those that are within *the couenant of grace*, all those *that are the true sheepe and members of Iesus Christ*, they are partakers of these mercies; *which appeares expressly by Isai.* 55 1.3. *cap.* 4.5 6. *cap.* 27.3. *Rom.* 4.16. *Marke* 16. 16. *and Act.* 2.38,39. almost euery page in Scripture hath some thing in it that will proue it; now all those who are truely regenerated and ingrafted into Christ, they are borne of God, they are the members and sheepe of Christ, and within the couenant of grace; and therefore it is certaine that they haue such permanent, constant, and euerlasting mercies as those, and so can neuer finally, nor totally fall from grace. Can any one so much as thinke that God who hath *proclaimed himselfe to bee a God of grace and mercy, a God delighting* Exod. 34.6,7. Mich. 7 18. Psal. 103.8.

lighting in mercy, slow to anger, and abundant in goodnesse and truth, reserving mercy for thousands, forgiuing iniquitie, transgressions and sinnes; that God *who doth not desire the death of any sinner, but rather that he should repent and be saued*; that hee can suffer any of his deare, adopted, and best beloued sons in Christ, to fall and perish, for want of supportation and defence? that he who hath redeemed them by *the rich and pretious blood of Iesus Christ his onely Sonne, when as they were his mortall and his vtter enemies, will not preserue and keepe them from falling* from him now they are his deareſt deare, as deare vnto them *as the very apple of his eye. Deut. 32. 10.* & *Zech. 2. 8*? certainly that gratious God of infinite and boundlesse mercy, who will not suffer so *much as one haire of the heads of any of his Saints to perish. Luke 21. 16.* will not, nor cannot, out of the riches of his great and glorious mercy, suffer the least and meaneſt of his true and faithfull Saints (who are his onely and his cheifest *iewels*) for to perish, nor yet finally, nor totally to fall from him, let all the rabble of *Papists, Arminians*, and the rest of our *Antagonists* say what they can, or will, to the contrary.

Rom. 5. 10.

Mal. 3. 17.

The sixth thing in God, which may assure vs of the finall and totall perseuerance of the Saints, is the infinite justice of God, from whence I frame this sixth argument. Those who are in that happy estate of grace, which God in his justice will not, nor can not, suffer them vtterly to loose or fall from, its altogether impossible for them, either finally, or totally to fall from grace. But all such as are once truly regenerated and ingrafted into Christ by a true and liuely faith, are in such an happy estate of grace, as God in his justice will not, nor cannot suffer them vtterly to loose and fall from: therefore they can neither finally, nor totally fall from grace. The Maior can not be denyed, because then God should be vniust; the Minor onely needes a proofe. Now that all those who are truly regenerated, & which are once the true members of Iesus Christ, are in that happy estate of grace, which God in his justice will not, nor can not suffer them to fall from, it is most euident: for Iesus Christ hath *purchased*

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eternall redemption and saluation for them with his pretious bloud hee hath satisfied his Fathers wrath for them vnto the fill, *being made a curse for them, that they might be made sonnes of God, the heires of heauen, and the righteousnesse of God through him.* 2. *Cor.* 5. 19. 21. *Rom.* 7. 6. *cap.* 8. 2. *Col.* 2. 14. *Gal.* 4. 5. *cap.* 2. 20. *Heb.* 9. 12. *cap.* 10. 12. 14. 1. *Pet.* 1. 18. 19. Christ hath payed a full satisfactory price vnto his Father, for all such as are his members, hee hath purchased them of his Father, hee hath purchased grace, heauen, happinesse, saluation, euerlasting life, and all things that may further and preserue them in their state of grace, and glory; and God his Father hath accepted his price at his hands, as a sufficient, full, and perfect satisfaction; yea, he hath promised to preserue them in the state of grace, to keepe them from falling and perishing, to giue them that inheritance which Christ hath purchased for them, and to make good vnto the vtmost, euery thing that Christ hath merited, and procured of him for their eternall good: so that God is now in his justice bound for to preserue them in the state of grace continually, and to make good vnto them, what euer his Son Christ Iesus hath purchased of him for them: wherefore this is certaine, and it cannot be denyed, that all those who are once truly regenerated and made the members of Iesus Christ through faith, can neither finally, nor totally fall from grace, because God in his justice will not, nor can not suffer them to fall from their estate of grace. What can be well replyed to this argument, I cannot as yet surmise: If you say that though Christ hath purchased grace, heauen, and eternall life for all his true and faithfull members, yet he hath not purchased perseuerance and the meanes for to obtaine them. Obiection.

I answere, first, that this is false, and quite repugnant to the Scriptures; which assure vs, that God in Christ hath giuen them, not onely life and godlinesse, *but all things that appertaine vnto them too.* 2. *Pet.* 1. 3. that as he hath *giuen them Iesus Christ, so he hath together with him freely giuen them all things else.* *Rom.* 8. 32. God hath giuen them his word *to instruct* them, his Sacraments to feede and strengthen them, *his holy Spirit to vnite,* Answere.

comfort, and direct them, to preserue them from falling: he himselfe is alwaies present with them, *holding them vp with his hand, carrying them in his armes*, and helping them on in the way to heauen; he that giues them grace, heauen and eternall life doth giue them perseuerance too, *he puts his feare into their hearts that they shall not depart from him. Ier*: 32:40. wherefore this is but a false surmise. Secondly, if Christ should haue onely purchased grace, heauen, and eternall life for them, and not giuen them perseuerance with all, and the meanes for to obtaine the things so purchased, his death and purchase had bin in vaine: for alas, they of themselues *are able to doe nothing without his ayde and assistance, it is he that must worke all in them, and for them. Isai*:26:12. *Ieh*.3:27. *cap*: 6:44:65. *Rom*:2:29. *Gal*:2:20. *Phil*:2:13. 1 *Cor*: 3:7. *cap*.4.7. *cap*: 15:10. and 2: *Cor*: 3: 5. if Christ had not purchased the meanes for to obtaine saluation and eternall life, as well as the things themselues, if he had not purchased the perpetuity and perseuerance of his Saints in grace, as well as grace it selfe, his death had bin in vaine, and to no purpose. Wherefore this surmise is idle, and so the argument remaines vnanswerable.

7. The seuenth argument, to proue my present assertion, is taken from the honour of God. Those who are in such an estate of true and sauing grace, as it will not stand with Gods honour and glory, that euer they should loose it or fall off from it; those who are in such an estate of grace, as God in his honour cannot but preserue them in it, its altogether impossibile that they should euer finally or totally fall from that estate. But all those who are once truly regenerated and ingrafted into Christ, are in such an estate of true and sauing grace, as it will not stand with Gods honour and glory that euer they should loose it, or fall off from it; they are in such an estate of grace, as God in his honour can not but preserue them in it: therefore its altogether impossible that they should either finally, or totally fall from this estate. The Maior can not but be true, because that God is alwayes so iealous of his honour and his glory, that hee will by no meanes loose them; when as it lyeth in his power to pre-

serue them, as we may see by those expresse testimonies and examples of holy Scripture. *Exod.* 22. 12. 14. *Numb.* 14. 13. *ver.* 18. *Ezech.* 20. 8. 9, 14, 22. 44. *Levit.* 10. 3. *Psa.* 29. 1, 2. 1. *Tim.* 1. 17. *Iude* 25. *Rev.* 4. 11. and *Rev.* 5. 13. if therefore it stands vpon Gods honour and glory to preserue his Saints in that estate of grace which he hath giuen them, it cannot be that euer they should loose it, or fall from it, because God should then loose his honour and his glory, which hee will not doe. Men will not loose their honour and their glory, if they can preserue it, much lesse will God: therefore the Maior must be granted. Now for the Minor, that all such as are once truly regenerated and ingrafted into Christ, are in such an estate of grace, as God in his honour can not but preserue them in it, and that it will not stand together with his honour, that euer he should suffer them for to fall quite from it, it is most euident and plaine. For how can it euer stand with the honour and glory of Gods infinite and boundlesse mercy, with the glory and honour of his almightie power, with the praise and honour of his incomprehensible wisedome, with the glory and honour of his eternall purpose and decree, and of his infinite and neuer failing truth? how can it stand with the glory of his deity, and the honour of his eternall immutabilitie? how can it stand with the honour of his great and glorious attributes, that any of those who are once truly regenerated, and made the true members of Iesus Christ, should either finally, or totally fall from grace? Is it for the honour and glory of his infinite and boundlesse loue and mercy, that any of his Saints wherein his soule delights, that any of those whom he hath bought and purchased with the pretious blood of his onely Sonne, should euer fall from grace and perish? Is it for the glory and honour of his almightie power that any of those whom he hath vndertaken for to preserue and keep vnto saluation by his mightie strength and power, that euer they should, either finally, or totally fall from grace? Is it for the glory of his incomprehensible wisdome and almightie power, that hee should leaue any worke of his vnfinished? that hee should

with that foolish builder, *Luke* 14:29,30. begin to build, and to creat the frame of grace in the hearts of any of his children, and yet bee vnable or vnwilling for to finish it? How would men (especially such as are professed atheists) blaspheame the name of God, how would they deride his wisdome and his power, if this were so? Is it for the honour and glory of his word & truth, that those whom he hath bound himselfe by promise, oath, and couenant to preserue and keepe from falling from him, that they should euer fall from grace? Is it for the glory and honour of his eternall immutabilitie and bounty, that hee should euer repent him of his gifts and graces? that he should take away those graces from his Saints, which he had fully and freely imparted to them out of the largesse of his loue and bounty? Is it for the honour and glory of his wisdome, that hee should euer suffer any of his Saints, either finally, or totally, to fall from grace, when as it would bring a scandall on himselfe, and vpon the profession and professors of his name? Or is it for the glory of his deity, that hee should not protect those from a totall or a finall fall, who are his friends, his children, and his meniall seruants? Can it not stand together with the honour and glory of an earthly potentate not to shelter and protect his subiects, his friends, his children, and his meniall seruants from fall and ruine; and shall it yet stand with the honour and the glory of the God of heauen not to doe it? If God be not able for to doe it, that were a dishonour to his power: if he be able and yet not willing for to doe it, that is a great blemish and disparagment vnto his loue and mercy. If God should euer suffer his faithfull children after they are once regenerated and ingrafted into Christ, either finally, or totally to fall from grace, hee must needes loose the very glory and honour of his diety, and of all his great and glorious attributes, which he will neuer doe. Gods greatest glory, and his chiefest honour is, in the perseuerance of his Saints, it is his chiefest glory, and his soules delight, to see his children continue and stand fast in grace, and to hold out vnto the end: wherefore, seeing that it is Gods chief-

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est honour, and his greatest glory; that his Saints should persevere and grow continually in grace; seeing that it cannot stand together with his honour and his glory, to suffer them to fall away from that estate of grace which hee hath giuen them, and seeing that God for his owne glory and honours sake, cannot but still preserue them in their state of grace: let others babble whiles they will, yet this I can assure you, that they can neither finally, nor totally, fall from grace. What can bee now replyed to defeat this argument, it transcends my vnderstanding to surmise. Let others then answere and reply vnto it as they can, I for my owne part know not how to doe it.

The eighth argument which makes mainely for the proofe of this assertion, is drawne from the infinite wisdome of almightie God: and it is no more but this. That which is altogether repugnant to the infinite wisdome of almightie God, its altogether impossible, that euer it should come to passe: but that those who are once truly regenerated and ingrafted into Christ by a true and liuely faith, should euer finally, or totally fall from grace, is altogether repugnant to the infinite wisdome of almightie God: therefore, its altogether impossible that euer it should come to passe. The Maior cannot be denied: for if God should suffer any thing to be done which is contrary and repugnant to his wisdome, it would either argue want of wisdome, or want of will and power in God; which is blasphemous for to thinke. The Minor then is onely to be proued; that it is repugnant and contrary to the infinite wisdome of almightie, God to suffer any that are once truly regenerated & ingrafted into Christ, either finally, or totally, to fall from grace. This is plaine and euident by these insuing reasons. First, because it can not stand with Gods infinite wisdome, to haue his name, his truth, his mercy, and his honour blemished: but if God should suffer any of his Saints either finally or totally to fall from grace, his name, his truth, his loue, his mercy, his honour, yea, and all his other attributes should be blemished and tainted: and therefore, it stands not with Gods wisdome, 8.

that his Saints ſhould fall from grace. Secondly, it would giue Infidels, Atheiſts, and Heathen men occaſion to blaſpheme his name, and to deride both himſelfe, and all that ſhould profeſſe his name: God for being, Chriſtians for chuſing ſuch a God, as either could not, or at leaſt would not preſerue them, from a totall and a finall fall: wherefore God in his infinite wiſdome can neuer ſuffer his children thus to fall. Thirdly, this would make religion odious and diſtaſtfull euen vnto Chriſtians themſelues: the fall of hypocrites which neuer had true grace, makes thoſe who are the true profeſſors of the Goſpell odious, it brings a ſcandall and imputation on religion; what then would it doe if the true regenerate Saints of God themſelues ſhould fall away? If the very ſlips and errors of the Saints make many men diſtaſt religion, and ſpeake euill of the wayes of God, what would their finall, or their totall falls from grace produce? God therefore in his wiſdome cannot ſuffer his Saints thus to fall, becauſe it would make religion odious and diſtaſtfull euen to Chriſtians themſelues. Fourthly, it would quite diſcourage the hearts of all Gods children, it would quite depriue them of all true ioy and comfort, it would make them dull, dead, heauy, and exceeding negligent in Gods ſeruice: it would make them not to value grace; it would cauſe them to call Gods word and truth in queſtion: it would make men meere Atheiſts; it would driue men to deſpaire; many ſuch conſequents would follow, which could not ſtand together with the infinite wiſdome of God (of which I ſhall write more fully hereafter) wherfore ſeeing that it can neuer ſtand with the infinite wiſdome of God, that any who are truly regenerated and ingrafted into Chriſt, ſhould either finally, or totally fall from grace, it can not be that euer they ſhould thus fall.

Obiection. If you obiect, that theſe falls of the Saints from grace, would make thoſe that fall, and others that ſee their falls more circumſpect and watchfull afterward, & therefore it ſtands very well with Gods wiſdome that they ſhould thus fall.

Anſwer. I anſwere, firſt, that God hath many better meanes to make his children circumſpect and watchfull

fall against sinne, then this of a finall or atotall fall from grace: those temporall punishments, those threatnings in the word of God, those inward conflicts of conscience and griefes of heart, that losse of the comfortsand sence of grace, which the Saints doe feele after their sinnes committed, are sufficient moriues for to make them circumspect: this motiue of a finall and a totall fall would be but superfluous, or to little purpose: and therefore, it stands not so well and fully with the wisdome of God. Secondly, which is the maine answere; I say that God in his infinite wisdome, will neuer vse that for one small and lesse necessary end, which will crosse his wisdome in many great and waighty ends: now if God should suffer his Saints either finally or totally to fall from grace, to make them more vigilant and circumspect for the time to come (which may be done more fitly and effectually by many other meanes) when as this would crosse his wisdome in many waighty things and ends, (as I haue proued that it doth) it cannot stand with Gods wisdome, that he should vse it for this only and lesse necessary end. It is the part of fooles and not of wisemen to redresse one small and little inconuenience with many great and dangerous mischieses: wherefore, seeing that God at the most should remedy but one small inconuenience, but bring in many mischiefes, by sufferring of his Saints to fall quite away from him, it cannot stand with his infinite wisdome to suffer them to fall away, and so this argument stands firme, and in my judgment cannot be answered.

The ninth thing in God, which yeelds vs an argument for the proofe of this assertion, is his redinesse to heare the prayers of all such, as are once truly regenerated and ingrafted into Christ: from which this ninth argument may bee framed. Those who doe alwayes pray to God to giue them perseuerance, and to keepe them from a finall and a totall fall from grace, if God doth alwayes heare their prayers, and grant them their requests in this behalfe, it is altogether impossible for them either finally, or totally to fall from

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grace. But all those who are once truly regenerated, and ingrafted into Christ by a true and liuely faith, doe alwaies pray to God to giue them perseuerance, and to keepe them from a finall and a totall fall from grace: and God doth alwaies heare their prayers and grant them their requests in this behalfe: therefore it is altogether impossible for them either finally, or totally to fall from grace. The Maior cannot be denied, for then this contradiction must necessarily follow, that God should alwayes giue regenerate men perseuerance, and yet they should not perseuere in grace: The Maior then is only to be proued, which consists of two particulars. First, that all such as are once truly regenerated and ingrafted into Christ by faith, doe alwaies pray to God, to giue them perseuerance, and to keepe them from a finall, and a totall fall from grace. Secondly, that God doth alwayes heare their prayers, and grant their requests in this behalfe. For the first of these, I appeale but to the consciences of those who are once truly regenerated and ingrafted into Christ. I doubt not but they all with one consent can testifie from their owne experience, that it is the cheifest desire, and the constant, dayly, and perpetuall prayer of their hearts and soules to God, to giue them perseuerance, to keepe them in the state of grace, and to preserue them from apostacie; and therefore you neede not for to doubt of this. If you will haue Scripture for to proue it, the third petition in the Lords prayer, which you shall finde. *Math.* 6. 10. doth fully proue it: where we pray thus: *thy will be done in earth, as it is in heauen*: that is, that God would inable vs to doe his will on earth, in the same manner as the Saints and Angels doe it in heauen. Now the Saints and Angells in heauen, they doe the will of God constantly without any interruption, continually without end: wherefore seeing the Saints of God doe alwayes pray to God, *thy will be done in earth as it is in heauen*, they doe in it, both pray to God to giue them perseuerance, and to keepe them so, that they may neuer finally, nor totally fall from grace: so the first part of the Maior proposition is most cleare and euident. All

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the doubt then rests in the second thing, whether God doth alwaies heare and grant these prayers of theirs? If any deny it (which is all that can be answered to this argument) I proue it, that God doth heare, and grant those prayers of theirs, in this behalfe, by these reasons. First, because it is the same prayer, which Christ himselfe doth alwaies make vnto his Father for them: as appeares by *Iohn* 14.16. *cap.* 17. 11.15. *Luke* 22.31.32. *Rom.*8.34. and *Hebr.*7 25. now if it be the same prayer that Christ himselfe doth alwaies make vnto his Father for them, God cannot chuse but heare and grant it to. Secondly, they alwaies pray for this their perseuerance *in the name of Christ*, and therefore God cannot but heare and grant it. *Iohn* 14:13,14. *cap:* 15.16. 22. 1: *Iohn:* 3: 22. and *cap.*5 14:15. Thirdly, It is a prayer *according to the will of God*, therefore God cannot but heare and grant it: 1: *Iohn* 5.23,14. Fourthly, it is a prayer proceeding alwaies from faith, and from a sincere and vpright heart; it is a prayer, that is for the most part accompained, with feruency, and zeale of heart and spirit, and therefore God cannot chuse but grant it alwaies. Wherefore, seeing that all such as are once truly regenerated, and ingrafted truly into Christ, doe alwaies pray to God for finall and constant perseuerance, in grace and holinesse; and seeing that God doth alwaies heare and grant those prayers of theirs; it followes of necessitie euen in this respect) that those who are once truly regenerated and ingrafted into Christ, can neuer finally, nor totally fall from grace. How vnanswerable this argument is, let those that reade it judge.

The tenth and last thing in God, which seales the truth of this position to our soules; are those couenants and promises which God hath made, that he will keepe his Saints from falling and departing from him. In which promises of God wee may obserue these foure things for to establish and settle this truth within our hearts. First the multitude and infinite number of these promises. Secondly, that they are all absolute, without any annexed condition. Thirdly, that God is able to performe them to the vtmost. And 10.

Fourthly, that all those promises are exceeding true, and that God is faithfull in performing them. From these couenants and promises of God thus considered, I frame this argument. Those who haue a great multitude, of absolute, true, and faithfull couenants and promises, which shall bee performed to the vtmost, which doe either in expresse tearmes, or at least by way of necessarie consequence, assure them, that they can neuer fall quite away from God, and grace: can neuer totally, nor finally fall from grace. But all such as are truly regenerated and ingrafted into Christ by a true and liuely faith, haue a great multitude of absolute, true, and faithfull couenants and promises which shall bee performed to the vtmost; which doe either in expresse tearmes, or by way of necessary consequence assure them, that they can neuer fall quite away from God, or grace: therfore they can neuer finally, nor totally fall from grace. The Maior proposition cannot be denied: the Minor onely is for to be proued. In the Minor proposition I shall proue these foure things. First, that all the true regenerate Saints, and members of Iesus Christ, haue a great multitude of couenants, & promises made vnto them by God himselfe, which doe either in expresse tearmes, or by way of necessary consequence, assure them, that they shall neuer fall quite away from God, and grace. Secondly, that all those promises are absolute, without any condition at all on our parts. Thirdly, that God is able to performe them. Fourthly, that hee out of his truth and faithfulnesse, will performe them to the vtmost. For the first of these, which is the multitude of these promises; it appeares most euidently by these many sweete, comfortable, and heauenly promises and couenants, which are euery where scattered throughout the Scriptures: which because they are many in number, and different in words, (though one in substance,) I will for perspecuity and methods sake, reduce them vnto generall heads, and recite them in their order.

1. The first promise wich I meete with in the Scriptures, is that which is expresse and full in point; that God will *præ-*

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serue all his Saints and children; that *he will put his hand vnder them, and support them, so that they shall neuer fall* vtterly *from him: nor yet be moued, or vtterly cast downe*: from whence *I* frame this argument. Those whom God himselfe hath promised to preserue and keepe from falling from him: those whom God hath promised to *support*, and *hold vp with his hand* continually; and those whom he will *neuer suffer to bee moued*; it is impossible, that they should euer finally, or totally fall from grace: But God himselfe hath promised, to all such as are once truly regenerated and ingrafted into Christ, that *he will preserue and keepe them from falling* quite away from him, *Psal* 37 23,24. *The steps of a good man are ordered by the Lord, and he delighteth in his way; though he fall, he shall not be vtterly cast downe: for the Lord vpholdeth him with his hand, and vers.* 28.31. *The Lord forsaketh not his Saints, they are preserued for euer: the law of their God is in their hearts; none of their steps shall slide, Psal.* 94.18. *when I said my foot slippeth, thy mercy, O Lord, held me vp, Psal.* 145. 14.26. *The Lord preserueth all them that loue him: hee vpholdeth all them that fall; and raiseth vp all those that bee bowed downe: Prou.* 3.26. *the Lord will be thy confidence, and shall keepe thy foot from being taken, Esai.* 26 3. *thou wilt keepe him in perfect peace, whose minde is stayed on thee, Isai.* 40 11. *& cap.* 46.3 10. *Hearken vnto me, O house of Iacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the wombe: and to that old age I am hee, and euen to hoarie haires will I carry you: I haue made, and I will beare, euen I will carry, and will deliuer you: I will carry you in my bosome*: How then is it possible that euer they should fall away from God? So *Phil.* 4. 7. *the peace of God which passeth all vnderstanding, shall keepe our hearts and minds through Iesus Christ, and* 2. *Thes.* 3.3. *the Lord is faithfull, who shall stablish you, and keepe you from euill.* God is *able to keepe his Saints from falling, Iud.* 24. and hee hath promised for to doe it: Yea, he hath promised *to carry them in his armes, to beare them vp, and support them with his hands that so they might not fall, Psal.* 37.24. *Psa.* 16 8. *Isai.* 46 3,4. *Psa.* 145.14. *Cant.* 8.3. *Ioh.* 10.28,29. *and* 1 *Pet.* 1.5. Hee hath

promiſed that they *ſhall not bee moued* from their ſtate of grace, (*Pſ.*15.5. *Pſa.*16.8. *Pſ.*37.27. *Pſ.*55.22. *Pſ.*89.37. *Pſa.* 102.28. *Iſai.*33.20. *and Prou.*10.30.) *they that truſt in the Lord ſhall be as mount Zion, which cannot be remoued, but ſtandeth faſt for euer. Pſal.*125.1. God hath promiſed *to plant all his Saints vpon their land, and that they ſhall no more be pulled vp from off their land which he hath giuen them; that hee will plant them, that they may dwell in a place of their owne, and mone no more.* 2 *Sam.*7.10. *Amos* 9.15. he hath promiſed *to keepe his Saints from falling: to carry them in his armes; to ſupport them with his hands, to plant and ſettle them in the ſtate of grace ſo firmely, that they ſhall neuer be remoued, or caſt downe againe.* Therefore it is altogether impoſſible, that euer they ſhould finally or totally fall from grace. If you obiect that theſe promiſes of God are meant only of the outward and temporary, and not of the inward and ſpirituall eſtate of the Saints. I anſwer, that it cannot be: firſt, becauſe the ſcope and ſenſe of the Scripture in the fore-cited places, proue the contrary. Secondly, becauſe God doth not alwayes preſerue his Saints from outward loſſes, croſſes, and afflictions. None more ſubject to the loſſe of temporary and outward eſtates, than the ſaints of God: God oft-times doth ſuffer his Saints to be ſtript of them: Wherefore theſe promiſes muſt only be referred to their inward eſtate of grace, of which they are neuer quite depriued, and in which the Lord doth ſtill preſerue them. Secondly, admit that theſe promiſes, or at leaſt ſome of them, doe extend to the temporary and outward eſtate of the Saints, yet moſt of them extend only, and all of them referre principally, to their inward and ſpirituall eſtate of grace. Laſtly, admit that thoſe promiſes had relation and referrence, only to the outward eſtate of the Saints, and not to their inward eſtate of grace, (which cannot be granted) yet this would neceſſarily follow; that if God hath ſo great a care to preſerue their temporary eſtates, and earthly treaſures, and poſſeſſions, that hee will haue much more care, for to preſerue their ſpirituall, inward, and eternall ſtate: if God will be ſo good and gratious to their bodies, hee will doubtleſſe

Obiect.

Anſw.

doubtlesse be most louing, bountifull, kinde, and gratious to their soules: Wherefore these promises, and the argument deduced from them are vnanswerable.

The second promise which I meet with in the Scripture, is that of *Ier.* 32.38,39,40. where God makes this couenant with all the Israell of God. *They shall be my people, and I will be their God: and I will giue them one heart, and one way, that they may feare me for euer, for the wealth of them, and of their Children after them: and I will make an euerlasting couenant with them, that I will neuer turne away my face from them, from doing them good: but I will put my feare in their hearts, that they shall not depart from me.* Marke now in this couenant of God, these two things, which may fully assure vs, that the true regenerate Saints of God, shall neuer fall quite away from grace: the first is the nature and quality, the second the matter and substance of this couenant. In the nature and qualitie of this couenant, obserue these two things worth the obseruation. First, that it is no temporary and mutable, but a perpetuall and *euerlasting couenant*, which admits of no change, no end or interruption: secondly, that it is not (as some would glose it) a mutuall and reciprocall couenant, wherein God couenants for himselfe to vs, and wee couenant againe for our selues to him (for then wee might chance to breake with God, and so God might by this meanes breake with vs.) But it is an intire couenant, made by God himselfe, both for himselfe and vs, wherein he couenants for vs, as well as for himselfe, to vs, and to himselfe: this couenant therefore being only the couenant of God, for vs, and for himselfe: and being likewise an *euerlasting couenant*, cannot be broken. Secondly, in the matter and substance of this couenant, or in the couenant it selfe, there are two parts to be considered: First, the couenant that God makes for himselfe to vs: which consists of these foure branches: first, that *he will be our God*: secondly, that *hee will giue vs one heart and one way*: thirdly, that *he will not turne away his face from vs from doing of vs good*: fourthly, that he will *put his feare into our hearts*. Secondly, here is the coue-

2 *Promise.*

nant which God doth make for vs vnto himselfe, which doth branch it selfe into three parts: first, that *we shall be his people*: secondly, that *we shall feare him for euer*: thirdly, that *we shall not depart from him*. All which being put together, doe yeeld vs this vnanswerable argument. All those with whom God hath made an *euerlasting conenant* for himselfe, that *he will be their God: that he will giue them one heart and one way: that he will not turne away his face from them from doing them good: that he will put his feare into their heart*: to the end *that they may feare him for euer*, and *not depart from him*: and for whom he hath also couenanted to himselfe, *that they shall be his people*; *that they shall feare him for euer, and not depart from him*; it cannot be, that they should euer finally or totally fall from grace. But withall, those who are once truly regenerated, and ingrafted into Christ; God hath made such a couenant as this; both for himselfe to them, and to them for himselfe, (as appeares by the premises.) Therefore it cannot be that they should euer finally or totally fall from grace. Nothing is there that can be replied to the argument, as it is thus propounded. *Answ.* All the answer that is giuen, is to the text it selfe: which in substance is but this. That it is true, that God doth chuse men for to be his people, that he doth giue them one heart, and one way to feare him (by meanes of it) for euer; that he doth put his feare into their hearts, to the end that they shall not depart from him: but yet God doth not giue them the grace to feare him alwayes, and not to depart from him; that is left wholly to themselues: God giues them the meanes to feare him alwayes, he giues them ability not to depart from him; but yet hee giues them not the euent that is wholly left to them: so that though God doth neuer faile them in the meanes, yet they themselues doe ott-times faile in the issue and euent. *Replie.* To which I shall reply: First, that this answer is false, and quite repugnant to the text: for in this couenant, God doth first avow and promise to them, that *they shall bee his people*: *secondly, that he will giue them one heart, and one way*: *thirdly, that hee will neuer turne away his face from them, from doing of them good*:

good. Fourthly, that he will put his feare in their hearts, that they shall not depart from him; and that they may feare him for euer: so that the issue and euent proceeds meerely from God, and not from man: man himselfe is not the cause wherefore he doth not depart from God, but God himselfe: it is the feare of God and the new heart which God doth put into him, that keepes man from apostacy; and not man himselfe: the Prophet makes the feare of God, not man himsefe, the cause of perseuerance. Now that God himselfe, and the feare of God, are the causes of mans perseuerance: it is euident by *Ezech.* 36.27. where God makes the same couenant, in effect, with his children, as he doth here. *I* (saith God) *will giue you an heart of flesh, and I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgments and doe them*: It is God himselfe, and not man, that doth cause the issue and euent; so in the 1 *Iohn* 3.9. *Whosoeuer is borne of God, doth not commit sinne; for his seed remaineth in him: neither can he sinne, because he is borne of God*: it is the new *birth* and the *seede of grace*, not mens freewill, that doth keepe them from committing sinne, and cause them for to perseuere in grace: they *doe not beare the roote, but the roote them. Rom* 11.18. they doe not perserue their graces, but their graces doe preserue them from falling from the Lord, It is the *feare of the Lord that keepes* men close to God; that *causeth them to auoid sin* and to *depart from euill. Psal.* 4.4 *Prou* 3 7.*cap.* 8 13.*cap.* 14.2, 16, 26, 27.*cap.* 15.33.*cap.* 16.6.*cap* 19 23.*cap.* 28 14.*Eccle.* 8.12 13.*cap.* 12.13.*Psa.* 19.9. and diuers other places are expresse in it, that *it is the feare of God which doth preserue vs from sin, & keep vs from departing frō the Lord*, and not we our selues: therefore, this their glosse, that the euent and issue of our perseuerance, dependeth on the freedome of our owne wills, and not vpon the Lord, and those graces which hee giues vnto vs, is but false, and quite repugnant to the Scriptures: it is God onely that doth worke all our workes for vs; it is he, and not our selues, that doth *preserue vs from falling, and worke this grace of perseuerance in vs, Isay* 26.12. and *Phil.* 4.13. Secondly, I reply: that

God

God doth *giue vs one heart and one spirit, that hee doth put this feare into our hearts to that onely end and purpose that wee should not depart from him, but that we should feare him for euer*; if therfore we should cease to feare the Lord, and depart away from him, then he should loose his end: which cannot be admitted. A wise man will not loose his end, when as he is able to effect it: much lesse will God: so then this place and couenant is yet vnanswered: nay I may be bold to say, that it cannot be answered.

3 *Promise.* The third sort of promises which I meete with the Scriptures, that make for my conclusion, they are these: that *the righteous shall hold on their way, and proceede from grace to grace, and from strength to strength without fainting: that their graces shall neuer faile, nor yet decay, but alwaies grow and increase.* From which I frame this third argument. *Those that shall hold on their way, and proceed from grace to grace, and from stength to strength, without fainting: those whose graces shall neuer faile, but still grow greater and stronger*; it is impossible for them, either finally, or totally to fall from grace. But God hath promised, that all such who are once truly regenerated and ingrafted into Christ by a true and liuely faith, *shall hold on their way and proceed from grace to grace, and from strength to strength, without fainting*: so is the expresse text. *Iob.* 17.9. *the righteous shall hold on his way, and he that hath cleane hands shall be stronger and stronger: Isay* 40.29,30,31. *he giueth power to the faint, and to them that haue no might he increaseth strength. Euen the youths shall faint and be weary, and the young men shall vtterly fall: but they that waite on the Lord shall renew their strength: they shall mount vp with wings as Eagles: they shall runne, and not be weary: they shall walke, and not faint*: the Lord will *strengthen* and support them: he will helpe them and vphold them *with the right hand of his righteousnesse, and cause them to proceed from strength to strength, till they all appeare before him in Zion. Psal.* 29.11. *Psal.* 31.24. *Psal.* 84.7. *Psal.* 119.33. *Isay* 41.10. *cap.* 46. *Ezech.* 34.16. *Hosea* 14.9. and 2 *Cor.* 4.16. Yea God hath promised that their graces *shall not faile. Luke* 22.31.32. that *they shall not waxe old, nor bee corrupted. Math.* 6.20. *Luke* 12.

33.

33. God hath promised, that *their sun shall no more goe downe, neither shall their moone withdraw it selfe.* *Isai* 60.20. those that do *but once drinke of the waters of life and grace, shall neuer thirst: but those waters shall be in them a well of water, springing vp into euerlasting life.* *Iohn* 4.14. their graces shall bee still on the growing hand: *they shall waxe stronger and greater then they were.* *Iob.* 17.9. *Prou.*4.14. *Isai.*40.29,31. *cap.*44.4. *Psa.*92.13 14,15. *Col.*1. 10,11. 2 *Thes.* 1. 3. 2 *Iohn* 2. 2 *Pet.* 3. 18. and *Reu.*2.19. Therefore it is impossible for them, either finally or totally to fall from grace. What can be here replyed, I cannot yet coniecture.

The fourth sort of promises that make for my present purpose; are these. *That God will stablish and confirme his Saints vnto the end: that he will keepe them from euill, and preserue them blameless euen vnto the comming of Christ*: from which this fourth argument will arise. Those whom God himselfe hath promised for *to establish and confirme vnto the end*: those whom he hath promised to *keepe from euill*, *and to preserue blameless euen to the comming of Iesus Christ*: it cannot be that they should euer fall finally or totally from grace. But God hath promised to all such as are once truly regenerated and ingrafted into Christ, that *hee will establish and confirme them vnto the end*: (*Psa*:89: 35: 37. 1: *Cor*: 1:8. *Rom*:16.25. *Ephes*: 3:18: *Col*:1:11. *cap*:2:5:6:7. 1: *Thes*: 3: 13. 2:*Thes*:2:17. *cap*:3:3. *Ier*:32:41. and *Amos* 9:15. which are expresse in point:) that *he will keepe them from euill, and preserue their soules and bodies holy and blameless euen to the comming of Iesus Christ.* 2:*Thes*:3:3: *the Lord is faithfull, who shall stablish you, and keepe you from euill*: 2: *Tim*: 4: 18: *the Lord shall deliuer me from euery euill worke, and preserue me to his heauenly kingdome.* 1: *Cor*: 1: 8. *who shall confirme you to the end, that ye may be blameless in the day of our Lord Iesus Christ*: and 1 *Thes*:5:23:24. *the very God of peace sanctifie you wholly: & I pray God your whole spirit, and soule, and body, may be kept blameless vnto the comming of our Lord Iesus Christ*: *faithfull is hee that calleth you, who also will doe it*: *God will establish and confirme vnto the end, all such as* are once truly regenerated, and in-

4 *Promise.*

grafted into Iesus Christ; *he will preserue them from euill, & keep them blameleſſe and holy vnto the comming of our Lord Ieſus Chriſt:* (as theſe forecited Scriptures fully proue) therfore it cannot be that they ſhould euer fall finally or totally from grace.

5 Promiſe. The fifth ſort of promiſes making for me, are: that the Lord *will guide and keepe the feete of his Saints, that they ſhall not vtterly ſtray and wander from him*: that hee will *neuer leaue them nor forſake them*: that hee will *bee their rocke and ſtrength, their fortreſſe and their buckler*: that hee will bee *alwayes preſent with them, to gard and protect them from all euill, and to preſerue them from falling*: from which holy promiſes, this fifth argument doth ariſe. They *whoſe feete the Lord will guide and keepe continually, that they ſhall not vtterly ſtray and wander from him: thoſe* whom he hath promiſed *neuer to forſake and leaue*: thoſe to whom he *will be a rocke, a ſtrength, a fortreſſe, and a buckler*: and thoſe with whom *he will be alwayes preſent, to protect and guard them from all euill, and to preſerue them from falling*: can neuer finally, nor totally, fall from grace. But God hath promiſed, that he will *guide and keep, the feete of all his Saints, that they ſhall not vtterly ſtray and wander frō him*: 1: *Sam*: 2: 9 *Pſa*. 17: 5. *Pſa*: 23: 3, 4, 7. *Pſa*: 25: 9, 12. *Pſa*: 37: 23: 31. *Pſa*: 48: 14. *Pſa*: 73: 24. *Pſa*: 121: 3. *Prou*. 2: 11: *cap*. 16. 9. *cap*. 20: 24. and *Iſay* 26. 7. he hath promiſed neuer *to leaue them nor forſake them*. *Leuit*: 26: 43. *Deut*: 31: 6. *Ioſhu*: 1: 5. 1: *Sam*: 12: 22. *Pſa*: 37: 28. *Pſal*: 138: 8. *Iſay* 41: 10. *cap*: 42: 16. and *Heb*: 13: 6: 17: *he will be a rocke, a ſtrength, a fortreſſe, and a bulwarke to them, to keepe from all euill*. *Gen*: 15: 1. *Pſa*: 29: 11. *Pſa*: 37: 39, 40. *Iſay* 8: 14. *cap*: 26: 1. *cap*: 41: 10. *Prou*: 18: 20. *Zac*: 10: 12. and *Ioel* 3: 16: 20. he will be alwaies preſent with them to protect and guard them *from all euill, and to preſerue them from falling*: *Pſal*: 16: 8. *Pſa*: 5: 12. *Pſa*: 90. 1. 2. *Pſa*. 91. 4. *Pſa* 121. 3. to the end. *Pſa*. 125. 1, 2. *Exod*. 15, 13. *cap*. 33. 14. *Deut*. 32. 10, 11. *Eſay* 4. 5. *cap*. 25. 4. *cap*. 26 1. 20. *ca*. 27. 3. *Math*. 28. 20. *Iohn* 10, 12. 28, 29. (all which places formerly cited, are expreſſe in point, and to many to recite at large:) therefore, they can neuer finally, nor totally fall from grace. If now you except, and ſay, that though God

doth

doth not forsake them, yet they may forsake God, and so come to ruine. I answere, that God hath promised for to guide and keepe their feete, that though they slippe out of the way some time, yet they shall neuer stray quite away from him: and therefore, this cauell is but idle. *Obiect.* *Answ.*

The sixth sort of promises which make for my present purpose are these: that Christ Iesus *himselfe, and the holy Ghost shall dwell and abide for euer in the hearts of* all those that are once truly regenerated and ingrafted into Christ, and that *they also shall continue and abide in Christ*; from which this sixth argument may be framed. Those in *whose hearts and soules the holy Ghost, and Iesus Christ will abide for euer*, and those *who shall continue and abide in Christ*, it is impossible for them to fall finally, or totally from grace; but *God hath promised* that *Iesus Christ and the holy Ghost shall dwell and abide for euer in the hearts and soules of all such as are once truly regenerated, and ingrafted into Christ: and that they also shall continue and abide in Christ*, as appeares by these expresse testimonies of Scripture, too tedious to recite at large: *Iohn* 14.16.17. 23:27. *Gal.*2.20. *Ephes:*3.17. 2 *Cor:*12.9. *cap:*13.5. 1 *Cor.*6: 19. 2 *Tim:* 1.14. 1 *Iohn:* 2:27. *cap.*3.24. and *cap:* 4:4. therefore it is impossible for them to fall finally or totally from grace. I will speake more largely of this hereafter, and therfore I will passe it ouer now. 6 *Promise.*

The seuenth sort of promises which make for me, are these: that God will loue *his Saints vnto the end, that his loue & mercy shall rest vpon them for euer*: that he *will finish the worke of grace which he hath begun within them*: and that *no temptation whatsoeuer shall be able vtterly to vanquish or to ouercome them*: from which promises I shall collect this seuenth argument. Those whom God himselfe hath promised for *to loue vnto the end*, those vpon whom *his loue and mercy shall abide and rest for euer*: those *in whom God will finish that worke of grace which hee hath begun within them*: and those *whom no temptation whatsoeuer shall euer vtterly vanquish and ouercome*: it cannot bee, that they should euer finally or totally fall from grace. But God hath promised all such as are once truly regenerated and ingraft- 7 *Promise.*

ed into Christ, that *hee will loue them to the end. Iohn* 13.1. that *with euerlasting kindnesse he will haue mercy vpon them. Isai.* 54. 8. that he will *keepe his mercy and couenant with them for euermore. Psa.*89.28. that his mercy shall *rest and be vpon them from euerlasting to euerlasting. Psa.* 103. 17. that hee will *loue them with an euerlasting loue. Isai:*54:8. and *Iohn* 17.23.26. he hath promised that *he will perfect that worke of grace which he hath begun within them. Psal.*138: 8. *the Lord will perfect that which concerneth me: Phil.* 1.6. *he that hath begun a good worke in you will perfect it vntill the day of Iesus Christ. he that hath bin the beginner,* will likewise be *the finisher of our faith,* hee will not leaue *his worke imperfect. Hebr.* 12:2. *Rem:* 1: 8. and *Deut:* 32.4. hee hath promised that *no temptation whatsoeuer shall be able* vtterly to vanquish and subdue them, though it may foile them now and then. 1 *Cor.*10.13. *God is faithfull who will not suffer you to be tempted, aboue that you are able: but will with the temptation also make a way to escape, that yee may be able to beare it. Satan hath desired to sift the Saints as wheate,* but all in vaine: *for their faith shall neuer faile: Luke* 22. 31, 32. *the gates of hell may fight against the Saints,* but yet they shall not *preuaile against them: Math.*16.18. *the winds, the stormes, and the floods may beate violently against them, but yet they shall not cause them for to fall, because they are founded on a rock. Math.* 7.24,25. Sathan may assault them, and sometimes may chance to foyle them, but yet he shall not vanquish and conquer them, for God hath promised that *he will bruise Sathan vnder his feete. Rom.* 16. 20. though the Saints are tempted and tried, yet they shall be able to *indure their temptations and be made the purer, and the brighter by them. Iam.*1.12. 1 *Pet:* 2. 7. *The Lord knoweth how to deliuer the godly out of temptation.* 2 *Pet.*2.9. he will arme them with the *armor of Christ,* and therefore they *shall be able to stand in the euill day, and to quench all the fiery darts of the wicked: Eph̃es:* 6: 11: to 19. God will loue them euen vnto the end; he will loue them euen with an euerlasting loue; his loue and mercy shall rest vpon them for euer: he will perfect that worke of grace which he hath begun within them; and he will suffer no temptation what-

soeuer

soeuer vtterly to vanquish and subdue them. Therefore it cannot be that they should euer finally or totally fall from grace.

The eight sort and kind of promises making for me, are: 8 *Promise.* that the Lord will *neuer forget his Saints*; that *he will neuer cast them off: that he will quite subdue their iniquities and rebellions; that he will heale their backslidings, and that hee will remember their iniquities and sinnes no more.* From which this eighth argument doth arise. Those whom God hath promised, *neuer to forget, neuer to cast out, or off: these whose iniquities, and rebellions he will quite subdue: those whose backslidings he will heale: and those whose sinnes and iniquities he will no more remember*: it is impossible that they should either finally or totally fall from grace. But God hath promised all such as are once truly regenerated and ingrafted into Christ, that he will *neuer forget, nor yet forsake them. Isai.* 49:15,16. *Can a woman forget her sucking child, that she should not haue compassion on the sonne of her wombe? yea, they may forget: yet will not I forget thee. Behold, I haue grauen thee vpon the palmes of my hands: thy wayes are continually before mee*: and as God will not forget so neither will he *forsake his people: 1 Sam.* 12:22. *the Lord will not forsake his people, for his great names sake, because it hath pleased the Lord to make them his people: his gifts and graces they are without repentance: Rom.* 11.29. whom hee hath once *chosen he will not forsake: Hebr.* 13.6. Yea, God will *quite subdue all their iniquities and rebellions, and heale all their backslidings, Ier.* 3.22. *Hosea* 14.5. *Mich.* 7.19. he *will remember their sinnes and their iniquities no more: Ier.* 31.34. *Heb.* 8.12. and 10.17. *hee will turne againe, hee will haue compassion on them: hee will subdue their iniquities, and cast all their sinnes into the depths of the sea: Mich:* 7.19. *Hee hath chosen them, and will not cast them away.* the Father hath *giuen them to Christ*, who when they *come vnto him, will in no wise cast them out: Iohn* 6:37: therefore, it is impossible for them, either finally, or totally to fall from grace. If you obiect, that though God will neuer forget, neuer forsake them, or cast them out, yet they forget, forsake and cast off God, and so fall from God. I answere; *Obiect.* *Answ.*

First, that God wil subdue their rebellions, & heal their backslidings: therefore they can neuer vtterly and totally reuolt from him. Secondly, I answere, that if God will neuer forsake them, neuer forget them, neuer cast them out, as hee hath promised not to doe it: then they can neuer forsake, forget, or cast off God: for whiles he is with them and in them, hee will not suffer them to forsake, or cast him off: Christ is that *good Sheepheard of our soules*, those that are *his sheepe*, hee will not onely not *cast them out of his fold*, but *he will also keepe them so, that none of them shall be lost*. *Iohn* 10.28. and 17.12. Wherfore this cauill and obiection is but vaine and idle.

9 *Promise.* The ninth kind of promises making for me are these: he that *beleeueth, he that repenteth shall be saued; he shall neuer perish, neuer come into condemnation: he shall haue euerlasting life, and shall receiue a sure reward.* From which I raise this argument. They that shall *assuredly be saued*, *they that shall neuer perish, nor come into condemnation: they that shall haue euerlasting life, and shall receiue a sure reward*, *it cannot be that they should euer fall quite away* from grace. But God hath promised that all such *as doe repent and beleiue shall assuredly be saued: that they shall neuer perish, nor come into condemnation: that they shall haue euerlasting life, and receiue a sure reward.* *Psa:* 34.22. *Psal.* 37:40. *Isai.* 45.17 *cap.* 55.3. *Marke* 16.16. *Luke* 12.32. *Iohn* 3.17,18. *cap* 5:24. *cap.* 10:28. *Rom:* 5:9,10,17,21. *cap* 8:1. *cap.* 10:13. 1 *Tim:* 4:8. *Heb.* 11:16. 1 *Iohn* 3:14. and *Prou:* 11.18: all expresse in point. Therefore, it cannot be, that they should euer fall quite away from grace.

10 *Promise.* To omit all others: The tenth and last promise which makes for me, is that couenant which God hath made with all his childen: *Ezech:* 36:25,26,27,28. *I will sprinkle cleane water vpon you, and you shall be cleane: from all your filthenesse, and from all your idols will I cleanse you. A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will giue you an heart of flesh: and I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgments and doe them: and yee shall be my people, and I will be your God.* From this gratious

couenant

couenant this 10 argument may be framed. Those whom God *will cleanse from all their sinne and filthinesse: those to whom he will giue a new heart and a new spirit: those whom hee will make to be his people and cause to walke in his statutes, and to keepe his iudgements and doe them*, it is impossible for them either finally or totally to fall from grace. But God hath couenanted with all such as are once truly regenerated, with all such as are his children, that he will *cleanse them from all their sinne and filthinesse; that he will giue them a new heart, and a new spirit: that he will make them his people, and cause them to walke in his statutes, and to keepe his iudgements and doe them*, (as appeares by the præmises:) therefore it is impossible for them, either finally or totally to fall from grace.

Loe here what a multitude of sweete and heauenly promises there are throughout the Scriptures, which may fully assure and resolue euery true regenerate man, and euery one that is a true member of Iesus Christ, that he can, neuer finally nor totally fall from grace. Not one of all these promises but may assure a doubtfull, scrupulous, & perplexed conscience, that he neede not feare a totall, or a finall fall from grace, if hee be but once truly regenerated, and ingrafted into Christ.

Et si non prosint singula, cuncta iuuant.

And if that any one of them by it selfe, may thus resolue him, what will they doe when as they are all conioyned and put together?

But yet our stout *Antagonists*, that they may leaue no stay or comfort to a Christian soule, will frustrate all these gratious promises, and blow them quite away at one breath: one idle and false euasion, forged out of the superfluity of their idle and frothy braines, (without any ground in Scripture for to warrant it) shall be sufficient to delude and frustrate all these plaine, comfortable, sweete, and heauenly promises of God, and to falsifie them as vntruths. For say they, *Obiect.* all these promises which you haue mentioned, though they are absolute, positiue, and perpetuall in respect of God, yet they are but contingent, accidentall, and altogether vncer-

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taine in respect of vs: they are all conditionall, and suspended vpon our wills and vpon our perseuerance. Now there is no absolute certaintie in our perseueranee, we are fickle and vnconstant, and may fall away from grace: and therefore these promises, they giue vs no absolute assurance of our finall and totall perseuerance. This is in truth the onely answere that our aduersaries giue to all those Scriptures and reasons, that we produce against them: this is the very sum and suhstance of all that they reply vnto vs. If this answere then of theirs bee but fully confuted, and manifested to be but friuilous, false and idle; our aduersaries must then sit mute and silent, and yeeld the cause to vs, or else be condemned for their silence. Wherefore that I may giue a full and satisfactory defeate to this sophisticall, false, and fained euasion, that it neuer lye as a rub in our way againe, I shall now incounter it with the second thing which I haue obserued in these promises: to wit, that they are absolute and positiue without any condition at all, either on Gods part or our owne.

Answere.

2. I say that all these promises which I haue mentioned are absolute and positiue in themselues, without any condition at all annexed to them, either on Gods part or on ours: which I shall fully proue by these insuing reasons. First, all the promises and couenants forecited: they are pronounced and set downe in absolute and positiue tearmes, without any condition at all annexed to them, either on Gods part or on ours: and therefore, for any man to adde a condition to these promises, when as God himselfe hath added none, is but to sophisticate aud corrupt the word of God, yea it is to *adde vnto* it, for which God *will adde to him that doth it, the plagues that he hath written in his booke: Reu.* 22.18. If you obiect, that there are many places of Scripture pronounced absolutely, which yet notwithstanding are conditionall: as that of *Ionah* 3.4. *Yet fortie dayes and Nineue shall be destroyed*: and that of *Isay* 38.1. *Gods message to Hezechiah. Set thine house in order for thou shalt dye and not liue*. and *Prou.* 22.4. *By humilitie and the feare of the Lord, are riches, and honour, and life*. there-

Obiect.

fore

fore these promises forecited, though they are absolutely pronounced without any annexed condition, yet there may be an implied condition in them. To this I answere, First, that there is a great difference betwixt temporall judgments and mercies, and spirituall couenants and promises For though God doth threaten a temporall judgment against any people, or person, or promise any temporall blessing to them, though the words of the judgment denounced, or the mercy promised, are absolute and positiue without any expresse condition annexed to them, yet commonly there is an implied condition included in them, for diuers reasons, which cannot be applyed to spirituall couenants and promises. If temporall judgments bee denounced in positiue and absolute words, yet there is an implyed condition included in them (to wit, if they repent not) for these reasons. First, because that God throughout the Scriptures hath promised mercy, and freedome from temporall judgments, to all such as shall meete him by repentance; and therefore those particular denuntiations of temporall judgments, though they are pronounced in absolute and positiue words, haue commonly this implied condition annexed to them, vnlesse they doe repent, because they shall not crosse and contradict his generall promises of mercy, *if they doe repent.* Secondly, most particular temporall judgments, that are denounced against men in the Scriptures, haue this condition expresly annexed to them, *vnlesse they repent*, as wee may reade at large: *Deut.* 5, 30, 31. 2 *Chron.* 7. 13. 14 *Ier.* 18. 7, 8. & *Luke* 13. 3, 5: & therefore, the other absolute places must be expounded by these, and haue this implied condition annexed to them: *vnlesse they do repent.* Thirdly, the onely cause for which God doth threaten and inflict this temporall judgments vpon men, is to bring them to repentance; to saue them, not for to destroy them; and therefore if they doe repent before the judgment is inflicted, the judgment though absolutely denounced shall not be executed, because God hath his end for which hee did intend for to inflict it. Lastly, all Gods judgments they are onely inflicted because of sinne: if there

were no ſinne in men, there ſhould bee then no judgments of God inflicted on them : now repentance before Gods judgments are executed, doth vtterly take away the guilt of ſinne, and ſo by conſequent the judgment which ſhould follow ſinne, though it were abſolutely denounced : therefore all thoſe judgments that are abſolutely denounced againſt men without any annexed condition, haue commonly an implyed condition included in them, becauſe they haue relation and reference to our repentance. So againe for temporall bleſſings : though God doth ſometimes promiſe them abſolutely vnto his children, yet there is alwaies an implied condition in them, and that for many reaſons. Firſt, becauſe that theſe temporall bleſſings are not alwaies beſt for them. Secondly, becauſe they are ought times greater croſſes and curſes then bleſſings to them. Thirdly, becauſe they are things of a fading, fickle, and vnconſtant nature. Fourthly, becauſe they are no ſpeciall tokens of Gods loue : they are common to wicked men, as well as to the Saints. Fithly, becauſe they are not the proper portion and inheritance of the Saints: God hath prouided farre better and greater things for them. Laſtly, becauſe God in moſt places of the Scripture doth ſuſpend theſe temporall bleſſings vpon theſe two conditions. Firſt, if his children doe obey him. Secondly, if theſe outward bleſſings are beſt for them: to which conditionall Scriptures, all other poſitiue places muſt be referred. But now it is farre otherwiſe, with thoſe ſpirituall couenants and promiſes which God doth make vnto his children in poſitiue and abſolute words: becauſe all theſe promiſes they haue reference vnto Gods gratious goodneſſe, mercy and bountie, and not to mans deſert or merit: and alſo, becauſe it is alwaies beſt for the Saints that theſe couenants and promiſes ſhould be fulfilled. Now for theſe ſpirituall promiſes of grace which we finde recorded in the Scriptures, you muſt vnderſtand that there are two ſorts of them. The firſt generall and common vnto all men. The ſecond proper and peculiar onely to the Saints, and ſuch as are in the ſtate of grace. For the firſt ſort of promiſes

they

they are conditionall, and haue reference to something which is first to be wrought in vs by God, before that wee can haue any benefit or aduantage by them: but when once the condition on our parts is in truth performed by God, who workes it for vs, then the promises and the things promised are our owne for euer, without any further condition. This we may see in these three seuerall promises of God. Hee that *repenteth, hee that beleeueth, hee that receiueth Iesus Christ shall be saued, and shall not come into condemnation. Marke* 16:16. *Iohn* 1:12. *cap.* 3:17,18. *cap.* 5:24. *Acts* 2:37,38,39. *cap.* 3:19. and *cap.* 16.30,31. Here it is true, that these promises being conditionall, and requiring something on our parts before wee shall inioy them, wee by the assistance and helpe of God must first truly repent, beleiue, and receiue Iesus Christ before we shall be saued, and freed from condemnation: but when we haue once truly repented, beleiued, and receiued Iesus Christ, then we are saued, and freed from condemnation for euer. Now in these three generall promises, I would haue you to obserue these two things which make much for my present purpose. First, that these three promises are the originall charters and assurances, that giue vs interest, right, and title vnto heauen and eternall life: and that all these other promises which belong vnto vs after we haue truly beleiued, repented, and receiued Iesus Christ, giue vs no new interest, right, and title to heauen and eternall life, but onely serue for to confirme and strengthen that interest, right, and title to which wee had in them before, by these three generall promises, that so wee may inioy them with greater comfort and assurance. I cannot better expresse it then by this similitude. A man hath lands demised to him, by a fine, or by a deed indented and inrolled, or some such originall conuaiance: these very originall deedes, without any other assurance, doe giue him, a full, perfect, and absolute right and interest in those lands. Suppose now, that after this deuise, the party that sold those lands should make a generall release or confirmation of those lands, vnto the party to whom they were deuised: this release or confirmation,

giues him no new right or intereſt in theſe lands, but onely ſerues to ſtrengthen and confirme the old, which was ſure and ſafe enough before. So it is heare: theſe three originall promiſes when once wee doe truly *beleiue, repent and receiue Chriſt Ieſus*, they are the originall charters that giue vs a full, ſure, and perfect intereſt, right, and title to heauen and eternall life: and all theſe other promiſes which God makes vnto vs, either for himſelfe or vs, when once we are within the couenant and ſtate of grace, ſerue onely to ſtrengthen and confirme our ancient intereſt, right, and title vnto heauen, which was ſure and ſafe before, they giue vs no new intereſt, right, and title to it. So that if a man doe but once truly *beleiue, repent, and receiue Chriſt Ieſus*, this makes him ſure of heauen and eternall life, though hee had no other promiſes to aſſure him but theſe. Secondly, obſerue, that ſaluation, heauen, and eternall life in theſe three radicall and originall promiſes are ſuſpended onely, and depend meerely vpon the performance of the conditions themſelues, and not vpon the perpetuall and continuall performance of them. God doth not ſay, if ye beleiue and beleiue for euer, if yee repent and repent for euer, if yee receiue Ieſus Chriſt and receiue him for euer, yee ſhall bee ſaued and haue euerlaſting life: no, there is no ſuch matter in the promiſes: but if wee *truly beleiue, if we doe truly repent, and receiue Chriſt Ieſus* in the ſinceritie of our hearts, though it be but once, wee *ſhall be ſaued and haue euerlaſting life*: becauſe that hee that doth truly beleiue, truly repent, and receiue Chriſt Ieſus but once, doth belieue, repent, and receiue Chriſt Ieſus for euer, *he is paſſed from death to life for euer, and ſhall not come into condemnation*: *Iohn* 5:24. *Rom*: 8: 1,2. and *Marke* 16. 16. Suppoſe a man ſhould promiſe another an hundred pounds, vpon condition that hee ſhould marry his daughter, or publikely recant thoſe iniuries which he had done vnto him: if there he doth marry his daughter but once, or recant thoſe iniuries in publike but once, though hee doe not reitterate them, hee ſhall haue the hundred pound, becauſe hee hath performed the condition. So when as God doth promiſe vs ſaluation, hea-

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uen, and eternall life *if we beleeue, repent, and receiue Christ Iesus in* sinceritie and in truth: if once wee doe but truly *beleeue, repent, and receiue Christ Iesus*, wee shall certainly be saued, and haue heauen, and euerlasting life, because the condition on which these are suspended is performed. I would aske but this question, of any of our *Antagonists*, whether any man may not safely make this argument with himselfe? Euery one that doth truly *beleeue, repent, and receiue Christ Iesus shall be saued, and haue euerlasting life.* But I my selfe do truly *beleeue, repent, and receiue Christ Iesus*: therefore I *shall bee saued, and haue euerlasting life.* If this be not a good argument, then what benefit, comfort, or assurance can any Christian take from these, or any other promises of the Gospell? what claime, interest, or title can he lay to saluation, heauen, or eternall life? or to what end doe these promises serue? If it be a good argument (as I thinke none can deny it) then certainly heauen, saluation, and eternall life, depend onely vpon the faith and repentance of men, and their receiuing of Iesus Christ, without any necessary relation to any inclusiue condition, if they perseuere withall: for he that doth but once truly beleiue, repent, and receiue Christ Iesus, doth beleiue, repent, and receiue Christ for euer. Certainly as Christ himselfe *by dying vnto sinne but once is become the authour of eternall salvation to all truly penitent and beleiuing sinners, and being raised from the dead dieth no more, death hath no more dominion ouer him.* *Rom*: 6:9,10. *Hebr*:5:9. *cap*.7:27. and *cap*:9:25:28. So he that is but once truly regenerated, and *aliue to God, through Iesus Christ our Lord dieth no more, death hath no more dominion ouer him, but he shall liue for euer vnto God, and shall not come into condemnation.* *Rom*: 6:7: to 12: *Iohn* 5:24. *Rom*:8:2. 1 *Iohn* 3:9,14. and *Hebr*:10:2. how then can he euer finally or totally fall from grace? Let all the deuils in hell, or men in earth lay their heades together, they shall neuer with all their wit and sophistrie delude or ouerthrow this plaine and pregnant truth.

Againe, there are a second sort of promises which are proper & peculiar only to those which are in truth regenerated, and

within the couenant and ſtate of grace, of which ſort the greater part of all the promiſes which I haue formerly cited are: which promiſes I haue proued, giue them no new intereſt, right, or title vnto heauen and eternall life, but onely ſerue to ratifie and confirme that intereſt, right, and title, which they had to them before, vpon their firſt repentance and true conuerſion vnto God: the firſt three promiſes are our aſſurance for the end: theſe latter aſſure vs of the way and meanes for to attaine the end: Now all theſe promiſes they are pronounced abſolutly without any condition at all annexed to them: they are poſitiue and abſolute, they are all pronounced *categorically* and plainly, as you may perceiue if you will but caſt backe your eyes vpon them: and therefore, you cannot annex any condition of your owne vnto them, when as God himſelfe hath annexed none. Secondly, all thoſe promiſes which I haue formerly cited, muſt needes be abſolute and poſitiue, and ſhall be performed to the vtmoſt, becauſe they are made by God himſelfe, without any reference and relation vnto any thing that is to be done by vs: God doth onely promiſe what he will doe for vs, he himſelfe doth vndertake all for vs, he will act his owne and our parts too, without exacting any condition at all from vs. When we are but once truly regenerated and ingratted into Chriſt, then hee doth couenant and promiſe: that hee will *preſerue vs blameleſſe till his comming; that he will finiſh that worke of grace which he hath begunne within vs: that he will carry vs in his armes and boſome and keepe vs from falling: that hee will ſubdue our ſins and corruptions for vs; that he will heale our backſlidings and rebellions: that hee will worke all our workes in vs and for vs*: *Iſay* 26: 12. God himſelfe hath abſolutely vndertaken to doe all that for vs, which he requireth and expecteth from vs: there is not any thing at all that God requires of vs, but he hath abſolutely promiſed to doe it for vs: true it is, that hee will vſe vs as inſtruments in the worke, but hee himſelfe will doe the worke. All the promiſes which I haue cited containe nothing elſe but what God himſelfe will doe for vs out of his fauour, loue, and bounty: he tieth vs to no

conditions in any of these promises: he onely declares what hee will freely doe for vs, when once wee are his children, without exacting any thing from vs at all. If hee doth require any thing at our hands, it is onely that which he himselfe hath couenanted and promised to doe for vs. Wherefore all those former promises and couenants, seeing they are positiue and absolute, containing nothing in them but what God himselfe doth absolutely promise to vs and for vs, without requiring any thing at all from vs, but what hee himselfe doth absolutely couenant to doe for vs: these promises must needes be absolute in themselues without any inclusiue condition at all. Thirdly, these promises which I haue mentioned must needes be absolute and positiue without any inclusiue or implied condition at all, because that most of them are vncapable of any condition: and you cannot annex any condition at all vnto them, without a manifest contradiction, and ouerturning of the promises. For example, to instance in some of them. The *righteous shall neuer be remoued, and they that trust in the Lrod shall be as mount Zion, which cannot be remoued, but standeth fast for euer*: which is the first of these promises which I haue cited. Here is an absolute promise which is vncapable of any inclusiue condition. Our *Antagonists* they indeede will annex a condition to it. For say they it is true that *the righteous and such as trust in the Lord shall not be remoued*, but *shall stand for euer*, if they continue righteous and trust still in God, but not else. *Obiect.*

For answere to which cauell. I would first demaund of them whence they learned this euasion, and from whence they had it? if it be Gods, then shew mee where, and in what Scripture I shall finde it. If their owne & not Gods, why then should I my selfe ot any else beleiue it. Secondly, I would but aske them, whether this promise of God hath reference onely to the present state of grace wherein the Saints of God doe stand, or to their future continuance onely, or to both of them? If to that present estate of grace onely wherein they stand without any reference to their future stabilitie, then the sence of the place is this. Euery righteous man, and *Answ.*

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euery one that truſteth in the Lord, is for the preſent ſo ſetled and eſtabliſhed in the ſtate of grace, that he ſhall not, nor cannot bee remoued but ſhall ſtand faſt for euer; and then their ſuppoſition if he continue righteous and truſt in God, is but a meere Battalogie, or a meere contradiction: hee ſhall not be remoued but ſhall ſtand faſt for euer, if he be not remoued, and if he ſtand faſt for euer: or as long as he is not remoued, ſo long he ſtandeth faſt. Or elſe he ſhall not, nor cannot be remoued, but ſhall ſtand faſt for euer, and yet hee may be remoued and ſtand faſt for euer: a learned and ſcholaſticall interpretation. If it hath reference to their future continuance onely, or to their preſent eſtate and their future continuance both: then the genuine and proper ſence and meaning of this promiſe is this. That all righteous men and ſuch as truſt in God, are for the preſent in a ſure ſtate of grace, and ſhall ſtand ſo faſt for euer in it, that they ſhall not, nor cannot be remoued from it: and this indeede is the proper ſence and meaning of this promiſe, which hath reference both to the preſent and future eſtate of the Saints. Well then, let this be the ſcope & meaning of this promiſe, as it is: let vs apply their gloſſe and expoſition to it, (if they continue righteous and truſt ſtill in God: or as long as they continue righteous, and truſt in God:) then the ſence and meaning of the promiſe is this. That all righteous men and ſuch as truſt in God, are for the preſent in a ſure ſtate of grace, and ſhall ſtand ſo faſt for euer in it, that they ſhall not, nor cannot bee euer remoued from it, as long (ſay they) as they continue, or if they continue righteous and truſt ſtill in God. Which clauſe and addition of theirs, is firſt, contradictory and repugnant to the præmiſes: for the præmiſes ſay, that their eſtate is ſure, that they ſhall not, nor cannot be remoued from it, and that they ſhall ſtand faſt for euer: this addition and gloſſe, if they continue, or as long as they continue righteous, ſuppoſeth that they may bee remoued, that they may not ſtand faſt for euer, and that their eſtate is not ſure: which is quite croſſe and contradictory to the præmiſes, and therefore it cannot be admitted. Secondly, it is

but

but a meere *Battologie* and nugation: the promise certifieth vs, that *the righteous shall neuer be remoued, that hee cannot be remoued, that he shall stand fast for euer*; yea, say they, if he continue righteous, or as long as he continues righteous, which in effect and substance is no more but this: the righteous shall neuer be remoued, if he be not remoued: and hee shall stand fast for euer, if he stand fast for euer. For the promise doth preserue him in his righteousnesse, and in his estate of grace: the promise doth support him, and not hee the promise: he continues righteous, and trusteth still in God, because that God hath promised that he shall doe so: he shall stand fast for euer, and neuer be remoued, not because hee doth doe so, but because God hath promised that hee shall do so: so that their clause & supposition, if he continue, or as long as he continues righteous trusting in God, is but a meere tautologie: for if a man continue righteous, it is certaine that he shal neuer be remoued, or fall frō grace, though this promise of God had neuer beene. Thirdly, I would demand this question of them, what profit, fruite, or benefit any Christian could reape from this promise of God, if this their exposition & glosse vpon it were true? For if this promise (as they pretend) doth not establish & settle Christians in the state of grace, and giue them full & comfortable assurance, that when they are once truly regenerated and ingrafted into Christ by faith, that they shall continue and perseuere for euer, and neuer fall from grace; what benefit or comfort haue they from it? If you say, that it assures them, that if they continue righteous and trust still in God, that then they shall neuer be remoued, but shall stand fast in grace for euer: then it leaues them but where they were before: for if they should continue and perseuere in grace vnto the end, its certaine that they should neuer be remoued, though God had made no such promise at all vnto them: and so this answere of theirs, doth quite frustrate and make void the promises of God. If they say, that this promise declares Gods constancy to the righteous, if they are constant vnto him: I answere, that there is no such thing as this in it: for

God doth not promise here what he will be vnto his Saints, but he onely promiseth what they shall be: he doth not promise, that he will not remoue from them; but that they shall neuer be remoued, and stand fast for euer: this promise hath onely reference to the stability of the Saints; it onely declares what their estate shall bee, and not what God will bee to them: and therefore this their answere and exposition, doth but delude & frustrate these promises of God. Fourthly, I answere, that this clause and glosse of theirs doth quite peruert this promise of God: and all the other promises. For it takes away all from God, and puts all on man: whereas this and all the other promises, take all from man, and puts all on God, that so he may haue the praise and glory of all: The Scriptures they informe vs, that a regenerate mans estate, is permanent, sure, and perpetuall, because that God hath promised that it shall be so: because that God hath promised, that the righteous man shall neuer be remoued, but shall stand fast for euer: they by this euasion, *if he continue righteous*, take all from God, and lay all on man; that so man may glory in himselfe, and not in God. So that this euasion and shift of theirs, it peruerts the promises of God: it robs God of the glory, and man of the fruite and comfort of them, and so cannot be admitted. Fifthly, I answere. That this promise which I haue mentioned, is partly a promise, to assure the Saints of God of the perpetuity of their estate, because that God will establish them for euer, and neuer suffer them to be remoued; and partly a declaration or discription, of the firmenesse, stability, and perpetuity of a regenerate mans estate: and if it bee a declaration, and a discription of the stability and firmnesse of a regenerate mans estate, then it cannot admit of any inclusiue and implied condition. For a declaration, manifestation, or description, admits of no suppositions or inclusiue conditions; but is a thing that is plaine, absolute, and positiue in it selfe, declaring things as they are in themselues, without any ambiguities at all: so that it admits of no suppositions or conditions at all. Now that this place of *Psal.* 125. 1: should bee a declaration and a

discription of the firmnesse and stability of a Christian mans estate; it appeares most euidently by the words themselues, and by that illustration or similitude that is included in thē. The words are these. *They that trust in the Lord shall bee as mount Zion, which cannot be remoued, but standeth fast for euer.* Here the state of a regenerate man is illustrated and set forth by a comparison, it is as stable and firme as *mount Zion, which cannot be remoued, but standeth fast for euer.* Which proues, that this is not onely a promise of God, but likewise a discription and declaration of the sure & stedfast estate of faithfull Christians: and being so, their imaginary and inclusiue condition, (if hee continue to trust in God) it can neuer stand together with it. Sixthly, I answere, that this their glosse, (*if they continue righteous and trust still in God*) can neuer be admitted: for the words are not: these that *trust in the Lord* are not for the present onely *like to mount Zion, which cannot be remoued*: but *they shall be so*: they are so for the present, and *they shall be so for euer*, which hath reference to all future times: they doe not one onely stand fast for the present, but *they shall stand fast for euer*: if therefore they do not onely stand fast for the present, but *shall doe so for euer* to: where then is their supposition, (*if they doe continue,*) when as the Scripture saith expressly, that they shall continue and stand fast for euer? it is but meerely friuilous and repugnant. Seuenthly, I answere, that the only scope and drift of the holy Ghost in this promise and place, is to proue, that a truly faithfull and regenerate man, can neuer fall away from his estate of grace, and therefore their supposition, (if he continue faithfull) is but friuilous and repugnant to the place. Now that this is the scope and meaning of the place, I proue it by these reasons. First, because the words themselues do best of all beare this sense and meanings and cannot well admit of any other: the words are plaine and categoricall, without any ambiguities or suppositions at all: *they that trust in the Lord shall bee as mount Zion, which cannot bee remoued, but standeth fast for euer*: therefore this exposition and application of these words to this end, to proue the stability of a

Christian and regenerate mans estate, being most consonant and agreeable to the sense and meaning of the words, must needs be the scope and end of them. Secondly, the very emphases, the very force and vigor of these words doe proue it. For the text doth not say: that *they that trust in the Lord shall be* as a tent that may be remoued, as an *house built vpon the sand* that may be ouerturned and cast downe, or as a tree without a roote, that may be blowne downe with euery winde. No nor yet as a man hanging by a bough that may fall if he will himselfe: but *like to mount Zion which cannot be remoued, but standeth fast for euer* Marke the comparison, and obserue it well. A *man that trusteth in the Lord is like to mount Zion*. but in what is he like to mount Zion? why in this: *mount Zion it cannot bee remoued*: it *cannot* remoue it selfe, though it would: it *cannot* bee remoued by others: it is so fixed and established, that it shall stand fast for euer, mauger it selfe and others: So hee that trusteth in God, is so setled and established in grace, that hee cannot bee remoued, neither by the liberty and freedome of his owne will, nor yet by the policy and force of all outward enemies and temptations whatsoeuer. So that this their glosse and exposition, *that they cannot be remoued, vnlesse they will themselues*, doth quite thwart the comparison: for they are compared to mount Zion, which cannot remoue it selfe, nor yet be remoued by others: and therefore, neither can they themselues remoue themselues: neither can others doe it: this word *cannot* is so emphaticall, that it takes away all possibility both in themselues and others for to doe it. Wherefore the very emphases and vigor of the words do proue this to be the scope and meaning of the place. Thirdly, the insuing verses proue this to be the scope and meaning of the place: or when the *Psalmist* in the first verse, had laid downe this as a firme and positiue ground. *They that trust in the Lord, shall be as mount Zion, which cannot bee remoued, but standeth fast for euer*: hee shewes the reasons of it in the 2. and 3. *verses*: which are two. First, because God is alwaies present with them, and doth compasse them about on euery side. *As the mountaines are*

Math. 7.

round

round about Ierusalem, so the Lord is round about his people euen from hence forth and for euer. Secondly, Because God doth speedily deliuer them from those outward afflictions which might shake and cast them downe: *For the rod of the wicked shall not rest vpon the lot of the righteous, least the righteous put forth their hands vnto iniquity.* Then in the fifth *verse*, he confirmes it by an anitheſis betweene the righteous and the wicked. True it is, (saith he) there are many that made an outward shew of trusting in God, but yet their hearts were not vpright, such as these, they *turne aside vnto their crooked wayes, and the Lord shall leade them forth with the workers of iniquity*; (that is,) he will seuere them from his owne flock, and discouer them to be goates and hypocrites: *But peace shall be vpon Israel*: the true Israel of God, they shall haue alwaies peace with God, & they shall not be moued, but like mount Zion shall stand fast for euer. So that the whole scope and drift of this Psalme is but to proue the perpetuity and stability of a regenerate and faithfull mans estate: and therefore cursed is this glosse of theirs, which would thus corrupt this text, and all those other promises of God which I haue cited: whose onely scope and end is nothing else, but to assure the Saints of God, that they shall alwaies perseuere, and neuer fall from grace. Eightly, I answere, that this their shift and starting hole: (*If they continue righteous, or as long as they continue righteous and trust in God*) it it be well examined, is nothing else but a meere *petitio principii*, a begging of the question controuerted, and a denying of the conclusion proued. For the question being no more but this: *Whether those who are once truly regenerated and ingrafted into Christ may fall from grace?* I produce this argument to proue that they cannot fall from grace: God *hath promised that their graces shall neuer faile; that the holy Ghost shall be with them and dwell in them for euer*: he hath promised them, *for to support and keep them from falling, and that they shall be as mount Zion, which cannot be removed, but standeth fast for euer*: and therefore they cannot fall away from grace. Well, what now is the answere that they giue? Their graces shall not faile, the holy Ghost

ſhall dwell in them for euer: God will keepe them from falling, and they ſhall not be remoued; if they continue faithfull; or as long as they continue faithfull, or vnleſſe they will themſelues. What now I pray are theſe anſweres of theirs, but a meere begging of the queſtion which is diſputed, and a plaine and manifeſt denying of the concluſion proued? what elſe in ſubſtance is it, but onely this? that thoſe who are once truly regenerated and ingrafted into Chriſt, may fall away from grace: and ſo a begging of the queſtion, and a deniall of the concluſion. Which how abſurd and ridiculous a thing it is, and how vnbeſeeming thoſe that make a ſhew of wit and learning, euery freſhman, and puny Sophiſter in our Vniuerſities can informe you. Ninthly, This anſwere of theirs, if they continue righteous, and vnleſſe they will themſelues: can neuer be admitted as ſons and conſonant to the Scriptures, becauſe it giues man a free will either to take & receiue grace, or to refuſe and caſt it off at his will and pleaſure: it ſets the clay and the weake and impotent creature (who hath no might, no ſtrength, no will, and power of his owne but what he hath from God) aboue the Potter, and almighty Creator. For if regenerate men may fall from grace, out of the liberty of their owne wills, when as God himſelfe hath vndertaken & promiſed to *preſerue and keepe them from falling: to confirme them to the end; and to perſerue them blameleſſe vnto the day of Ieſus Chriſt*: (as that anſwere doth ſuppoſe they may:) what were this but to exempt man from Gods iuriſdiction and alleagance, and to make him an abſolute creature in himſelfe, without any dependancy at all on God? Yea this were nothing elſe, but to take the hearts and wills of all men out of the hands of God, & to giue him no ſoueragntie and power ouer them; which is expreſſly contrary to the Scriptures: which certifie vs, that Prou. 21. 1. *the hearts of Kings*, (and therefore of all men elſe) *are in the hand of the Lord, and that as the riuers of water he turneth them whether ſoeuer he will*: that *the liues and wayes of all men are in his hands, & that it is not in mens owne wills or power for to direct their ſteps*, Dan: 5: 23. Ier: 10: 23. Prou: 16: 1, 3: *With God onely is wiſ-*

dome

dome and strength; he hath counsell and vnderstanding. Behold, he breaketh downe and it cannot be built againe: hee shutteth vp a man, and there can bee no opening. With him is strength and wisdome, the deceiuer, and the deceiued are his. He leadeth councellers away spoiled, and maketh the Iudges fooles. He looseth the bond of Kings, and girdeth their loines with a girdle. He leadeth Princes away spoiled, and ouerthroweth the mighty. Hee remoueth away the speech of the trusty, and taketh away the vnderstanding of the aged. He powreth contempt vpon Princes, and weakneth the strength of the mighty. He increaseth the nations and destroyeth them: hee inlargeth the nations and straitneth them againe. He taketh away the heart of the chiefe of the people of the earth, and causeth them to wander in a wildernesse where there is no way. Iob: 12: 13: to 25.

If our wills were in our owne powers & not in Gods alone, why then doe we dayly pray to God: *thy kingdome come; thy will be done on earth as it is in heauen; and leade vs not into temptation, but deliuer vs from euill?* this prayer were but vaine & idle if our wills were our owne, if God had no kingdome and power ouer vs to sway and rule vs as he pleaseth. If our wills are free; if wee may cast away that grace which God hath giuen vs, and hath likewise couenanted to preserue it in vs: why then doe wee call the Lord our God, our King, our Master and our Gouernour: and why doth the Scripture certifie vs, that *our soules, our spirits, and our selues, are not our owne but Gods, and that it is God onely that worketh in vs both the will and the deede, of his good pleasure*: 1 *Cor*: 6: 29. and *Phil*: 2: 13? Certainely, if God, be God, Lord, and King ouer vs, as hee is: if our hearts, our wills, and all our wayes are in his hands to dispose of them at his pleasure: (as wee must needes confesse they are vnlesse wee will turne Atheists and deny his Diety) then when as God himselfe doth absolutely promise and vndertake to preserue and keepe his Saints from falling; and to establish them so, that they shall not, nor cannot for euer be remoued: this their slight and supposition: *if they continue faithfull, or vnlesse they will themselues*, must needes be false and idle: or else you must of necessity grant that those whom God himselfe hath promised to keepe from falling, Mat: 6. 10. 13.

and

and to eſtabliſh ſo that they can neuer poſſible be remoued: may fall away from grace; which doth not onely falſifie the Scriptures and the promiſes of God; but likewiſe pull God out of heauen: and either make him to be no God at all, or elſe ſets man aboue him; which is blaſphemous and atheiſticall. Laſtly, If this their anſwere to the abſolute promiſes and texts of Scripture, which we alledge againſt them, were once admitted to be true, then marke what dangerous conſequents would follow vpon it. Firſt, it would be a meanes to ſhake the very foundations, principals, and pillars of religion. For if a thing which is abſolutey true, be not abſolutly true, (which is the very ſumme and ſubſtance of all their anſweres,) if that which God hath promiſed to eſtabliſh for euer, to keepe from falling and departing from him, may notwithſtanding fall and come to ruine, *if it will it ſelfe*, and that it is ſafe onely *if it continue, or as long as it continues*; then marke what a ready way they make for Atheiſts and Infidels to delude all thoſe fundamentall truths which are deliuered and ſet downe in Scripture. For if I were an Atheiſt and an Infidel, and they ſhould come to conuert, or confute me by the Scriptures or by reaſon. If they ſhould now produce any argument, or text of Scripture, to proue that there were a God, to proue that there were a Chriſt, or an holy Ghoſt: or to proue that there were a Church: or to proue any ſuch fundamentall truthes; I would ſhift them of with this ſleeueleſſe anſwere of their owne: true it is that there is an eternall God: there is a Chriſt, and an holy Ghoſt: there is a Church of God, *if they continue, or as long as they continue*: and then I would inferre as they do vpon this anſwere, but they doe not continue, and therefore they are not. What anſwer could they giue me, if this their owne euaſion would hold water, and goe for currant? certainely none at all. Yea, but they will obiect, that the Scripture ſaith, that the Father, the Sonne, and the holy Ghoſt are eternall, and that the Church of God continueth and abideth for euer: and therefore this anſwere, if they continue: or as long as they continue, is very repugnant. And doth not the Scripture ſay as poſitiuely:

Obiect.

Anſw.

tiuely: *that the righteous shall neuer be remoued? that they shall stand fast for euer? that their faith and graces shall neuer faile: that the holy Ghost shall abide with them for euer: that they shall neuer faile or perish?* Where then I pray you stands the difference? If this answer of theirs bee repugnant and contradictorie in the one, why should it not bee so in the other to? Yea, but God is eternall in his owne Nature, and so in this there is a difference? And is not grace an *immortall and incorruptible seed? a treasure which neither rust nor moth can corrupt, nor theeues breake through and steale?* the Scripture I am sure stiles it so: Yea, Christians themselues that are once illuminated with the spirit of Grace, they are immortall through grace: *the second death shall haue no power ouer them, and they shall die no more, Rev.* 20 6. and *Rom.*6.10,11. Therefore if Christians are immortall and euerlasting by Grace: and if that Grace which we haue now by Christ, be of an incorruptible nature, as well as God is eternall: if it be absurd to suppose that God may not continue and abide for euer: or to say that he is eternall vnlesse hee will himselfe: it must likewise be absurd to suppose, that Grace which is immortall, *and incorruptible:* that the Saints of God *who shall stand fast for euer, and cannot be remoued,* may notwithstanding cease to be, and fall from grace and perish. So that you see plainely, that this euasion of theirs if it were admitted, would vtterly subvert and ouerturne, the very grounds, principles and foundation of Religion. Secondly, if this their shifting answer should be admitted, it would make the word of God but a meere nugation; a meere tantologie; a vaine, absurd, and idle thing: a thing meerely repugnant and crosse vnto it selfe. Absolute things must then be conditionall: plaine things will become obscure, expresse and absolute promises, must bee suspended vpon vaine and idle suppositions: mens graces then should alwaies increase and never faile, and yet they should be lost and faile: the Saints then should neuer fall, perish, or be remoued, and yet they should fall quite away from grace: they should perish and bee remoued: they should not bee able to depart from God, and yet they should depart: the Scriptures in

Obiect. *Answere.* 1 Pet.1.23. Math.6.20. Luke.12.33.

which there is no iarre at all, ſhould then bee full of contradictions, or nugations: Yea, Scripture would become no Scripture, truth no truth, God no God, if this their ſhift, anſwer and euaſion ſhould be admitted to be true. And therefore wee reiect this anſwer of theirs, as an abſurd, frivolous, nugatory, falſe, and contradictory thing: as an anſwer vnbeſeeming any, much more ſuch men as doe profeſſe themſelues to be not onely Chriſtians, but Schollers to.

Obiect. All that now may colourably be obiected by them to defend this anſwer and euaſion, is but this. That though thoſe promiſes and Scriptures which I haue cited, are poſitiue and abſolute in themſelues, without any annexed condition, either on Gods part or on ours: Yet there are ſome other promiſes & texts of Scripture, which haue an expreſſe condition on our parts annexed to them. As that of *Math.*24.13. and *Marke* 13.13. *Hee that continueth to the end, he ſhall be ſaued:* and that of *Gal.*6.9 *In due time wee ſhall reape if we faint not:* and *Reu.* 2,10. and *cap.*3.21. *Be thou faithfull to the death, and I will giue thee the crowne of life.* Therefore to reconcile theſe and ſuch like abſolute and conditionall promiſes and Scriptures one vnto the other, that there bee no iarre or contradiction at all betweene them, we frame this former anſwer, and make all theſe abſolute promiſes and texts of Scripture to depend vpon theſe conditionals, which haue a ſecret influence into them all. This is all that is, or may be colourably obiected to iuſtifie the former anſwer: and alas, this all, is nothing, if it bee well examined. *Anſw.* For firſt, if you will interpret theſe promiſes and Scriptures one by another; you muſt then interpret them according to the due rules of interpretation which are two: Firſt, you muſt interpert and expound, the feweſt and the More obſcure, by the greater number, and the more perſpicuous, plaine, and eaſie. Now thoſe poſitiue and abſolute promiſes of God, which I haue cited, are more in number then theſe conditionall promiſes obiected by you; and they are farre more perſpicuous, plaine, and manifeſt then they: therfore you muſt rather interpret your conditionall promiſes by them, then them by your conditionall; elſe you doe but

proceed

proceed *ab ignotioribus ad notiora*, Which is a preposterous course. Secondly, if you will expound these Scriptures one by another, you must then make such an exposition of them, as may fully reconcile them, that so they may all stand together without crossing or contradicting one another, or peruerting and corrupting the true sense, scope, and meaning one of the other. Now if you will expound those absolute promises and Scriptures which I haue formerly alledged, by these conditionall ones, annexing an implied and inclusiue condition to them, in steed of reconciling these Scriptures one vn to the other, you set them quite at variance, and cause them for to crosse, oppugne, and contradict one onother, and to peruert the true sense, scope, and meaning of one another, (as I haue proued at large before) & therfore this your exposition must needs be false and vitious. If then you would fully reconcile these Scriptures with *prima facie* may seeme to bee repugnant, you must then expound these conditionall places which you obiect, by these absolute texts which I haue cited: you must put these conditionall places in the fore-front, and let the absolute follow after, and then these places will not only be reconciled one vnto another, but they will also ratifie and confirme one another, and make for my conclusion. This will appeare most euidently if we reduce, these absolute and conditionall places into this Syllogisme. *Hee that continueth to the end, he that faints not, and hee that continues faithfull to the death, shall be saued, and shall receiue the crowne of life.* But all those who are once truly regenerated and ingrafted into Christ by faith, they shall indure to the end, they shall not faint, and they shall continue faithfull to the death. Therefore they shall be saued, and they shall receiue the crowne of life. I pray now where is there any contradiction or opposition between these places being thus ordered and expounded? if you will but place these conditionall propositions and places first, and then ranke the absolute promises and places after them, then they will both agree together, and the one will ratifie and confirme the proper sense and meaning of the other without any contradiction. But as you expound and order

theſe Scriptures, placing the abſolute in the firſt place, and the conditionall in the ſecond, you make the one to croſſe and contradict the other, and in ſteed of making peace and reconciliation betweene them, you ſet them both at variance, and corrupt them both. This will moſt euidently appeare, by inuerting of the former Syllogiſme, and by putting the minor into the maiors place: for then the Syllogiſme will bee this. All thoſe who ſhall continue conſtant to the end, and neuer faint, nor fall from grace, nor yet depart from God, may notwithſtanding fall from grace, if they doe not continue and perſeuere in Grace. But all theſe who are once truly regenerated and ingrafted into Chriſt, may not continue and perſeuere in grace: Therefore they may fall away from grace. Marke now how this expoſition and reconciliation of yours, doth falſifie and corrupt euen both the texts: Firſt, it falſifieth and corrupteth the poſitiue and abſolute texts; it makes them conditionall, ambiguous, and doubtfull, yea, and contradictorie to themſelues: Secondly, it makes thoſe conditionall places which are cited to be abſolute and poſitiue: as hee *that ouercommeth and continueth faithfull to the death, hee that indureth to the end and fainteth not ſhall be ſaued*: it makes thoſe to be abſolute, and in effect but this: all thoſe who are once truly regenerated and ingrafted into Chriſt, may faint and faile, and not hold out or continue to the end: When as the places themſelues doe not ſo much as mention any ſuch thing, no nor yet ſo much as neceſſarily implie it. Be aſhamed then of this your falſe interpretation, and contradictory reconciliation, which ſets thoſe Scriptures at enmity and variance which were at peace before. And if you know not how to reconcile thoſe places, then put but the conditionall places (if they are conditionall) firſt, and let the abſolute come but after them, and then there is no iarre at all betweene them: they then will ratifie and ſtrengthen one the other, and make both for my concluſion. When you meete with that of *Gal.* 6.9. *In due time yee ſhall reape if yee faint not*: *and with that of Math.* 24. 13. *He that indureth to the end, hee ſhall be ſaued*: then paralell them with that of *Iſai.* 40. 29, 30: 31. *and Iob* 17.9.

17.9. *The righteous ſhall hold on his way, and he that hath cleane hands ſhall be ſtronger and ſtronger: Euen the youths ſhall faint and bee wearie, and the young men ſhall vtterly fall: but they that waite vpon the Lord ſhall renew their ſtrength, they ſhall mount vp with wings as Eagles, they ſhall runne and not be wearie, and they ſhall walke and not faint.* If you meete with that of *Exod.* 19. 5. *If yee will obey my voyce indeed, and keepe my couenant, then you ſhall bee a peculiar treaſure vnto me, aboue all people*: then incounter it with that of *Ezech.* 36.27. *I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and yee ſhall keepe my iudgements and doe them.* Goe through all the Scriptures, and you ſhall not meete with any condition which God requires of vs, but you ſhall likewiſe finde, that he hath promiſed to performe the ſame condition for vs, and in vs. Wherefore ſet downe the conditionall places firſt (which are firſt in order and in nature) and then the abſolute promiſes of God to performe the ſame conditions for vs, and ſo all the Scriptures will bee fully reconciled. Secondly, to this obiection of yours. I anſwer, that the only end and ſcope of all thoſe places which you obiect for to defend your anſwer, is only to incite and ſtirre men vp to perſeuerance, and to an holy boldneſſe, and cheerefulneſſe in the wayes of God, and in the conſtant profeſſion of Religion: they were neuer ſpoken to that end to which you wreſt them, to feare and to diſcourage men, or to proue that they might fall quite away from grace, when once they were in truth regenerated. For that of *Math.* 24.13. & *Marke* 13.13. *Hee that endureth to the end hee ſhall be ſaued*: *and that of Gal.* 6.9. *Let vs not bee weary of well-doing, for in due time wee ſhall reape if wee faint not.* and that of *Reu:* 2.10. *Bee faithfull to the death, and thou ſhalt receiue the crowne of life*: and thoſe other places of this nature: they are but ſo many exhortations and incouragements to goe on and perſeuere in a Chriſtian reſolution; and in a conſtant practice and profeſſion of religion maugre all afflictions, croſſes, perſecutions, and ſcandalls whatſoeuer, as the contexts doe moſt plainely manifeſt. They were ſpoken only to this purpoſe, and they are no more in ſubſtance but

this. There are many afflictions, many troubles and crosses, many persecutions, losses, scandalls and diffamations that will befall you, euen for the very profession and practice of religion: Yet let not all these discourage you from going on in a constant and settled course of holinesse: for though these losses, crosses, afflictions, persecutions, and scandalls doe befall you, yet they shall not hurt or disaduantage you, you shall be no loosers by them: for you shall be saued: you shall reape the fruites of all those sufferings at last: what euer you loose on earth, it shall bee recompenced to you in heauen: *these light and momentary afflictions* which here you suffer *shall purchase for you a farre more exceeding and eternall weight of glory.* Goe on therefore as you haue begun, hold on your way, and persеuer in grace vnto the end, for then you shall receiue a full reward for all that you haue done or suffered. This is the only end and scope of the Holy Ghost in all those texts of Scripture: this was the only end for which they were spoken and recorded, to incourage and prouoke the Saints of God to a constant and finall perseuerance in grace and holinesse. How grossely then doe you abuse and wrest these Scriptutes, when as you make no other vse of them, but to *quench the smoking flaxe, and breake the bruised reed?* to discomfort and deiect the hearts and soules of weake and tender Christians, and to discourage them in the wayes of holinesse, when as you proue vnto them from those places, that they may finally and totally fall from grace? Certainly if the chiefe and only meaning of the Holy Ghost in all these places, is but to incourage and stirre men vp to perseuerance (as it is most plaine and euident that it is) you doe but crosse the very scope, the very sense and meaning of the holy Ghost, when as you racke and wrest those places to this your present purpose, which the holy Ghost did neuer thinke of or intend: vnlesse that you will make the holy Ghost an ambiguous equivocator, like vnto your selues. If therefore you will take those places in their genuine and proper sense, and as they are intended, as being so many incouragements and helpes to constant and finall perseverance; they are so farre from making for you, that

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they make much against you. If now you doe obiect, that you are forced to maintaine this doctrine *of the Apostacie of the Saints*, and so by consequence this euasion, to free God from iniustice, and from being author of, or party to mens sinnes. For, if God should absolutely without any condition on our parts, promise for to keepe vs from falling from him, and yet should suffer vs for to fall from grace, as wee see he doth oft times; then wee should make God himselfe vniust in not fulfilling of his promise. Wherefore that wee may free God from iniustice euen in this behalfe, wee say, that notwithstanding all those promises of God are absolutely and positively pronounced, yet they are all suspended vpon the freedome and libertie of our owne wills, hauing this inclusiue condition annexed to them (*If wee our selues will continue righteous*) And so when as we fall away from grace out of the libertie and freedome of our owne wills, the sinne and blame lights only vpon our owne heads, which else would rest on Gods. I shall answer you in the words of holy *Iob*, *Will you speake wickedly for God, and talke deceitfully for him? will yee accept his person? will yee contend for God?* as if God did need your helpe and counsell for to free him from iniustice, and were not able for to cleare himselfe without this helpe and shift of yours. Well, admit that you doe God some seruice in it, in cleering of his iustice, yet how much is God beholding to you for your paines, who in freeing of him from iniustice, doe rob him of his mercy, goodnesse, honour, power, wisdome, truth and iustice to? For if God should suffer his chosen and his best beloued Saints to fall away from him, and so to perish, where then were his mercy, and his gracious goodnesse? If he should suffer those to fall, whom he hath vndertaken to preserue and keepe from falling, where then were his honour, his truth, his wisdome, his iustice or his power? If hee should suffer those to fall and perish for whom Iesus Christ hath shed his pretious blood, that so they might not perish but haue euerlasting life, if God should suffer them to loose that grace, and that heaueuly inheritance which Christ hath purchased for them, where then

Obiect.

Answ. Iob 13.7,8.

were

were this his iuſtice which you labour to maintaine? Doubtleſſe this paradox and ſhift of yours, it robs the Lord, and ſtrips him naked of all his glorious and moſt ſacred attributes, yea, it depriues him of his very Diety; ſo that whiles you ſeeke to doe the Lord a fauour in vindicating of his iuſtice by this your cauell and euaſion, you doe him all the wrong that may be. If then you would free God from iniuſtice, and reſerue his very Diety, and all his other ſacred attributes vnto him without any deminution, or eccliſe at all, the only way to doe it, is for to maintaine, *the finall and totall perſeuerance of the Saints.* For if it bee impoſſible for thoſe who are once truly regenerated and ſanctified, *to fall from grace* (as wee affirme it for to be) then your ſurmiſe of clearing Gods iuſtice when they fall away, is out of doores, and comes not into queſtion: and ſo Gods iuſtice, mercy, goodneſſe, honour, wiſdome, truth and power, are not only not ſo much as once tainted and ecclipſed, but likewiſe highly magnified, in the continuall perſeuerance and preſervation of the Saints, And thus I hope I haue ſo fully cleared the abſoluteneſſe of all Gods promiſes, and ſo fully vindicates them from thoſe falſe gloſſes and ſophiſmes of the oppoſites which did obſcure and delude them: that now they may giue full and perfect aſſurance to euery Chriſtian ſoule that is become a true member of Ieſus Chriſt, that he ſhall neuer finally nor totally fall from Grace.

3. The third thing in theſe promiſes of God which may aſſure vs of the truth of this aſſertion, is Gods ability to performe them: If wee had ſo many great and gratious promiſes as theſe from God, if God were not able to performe them to the vttermoſt, wee could then take but little ioy and comfort in them; but now God is omnipotent, he is able to make good his promiſes, and to performe them to the vtmoſt title and circumſtance: and therefore this may comfort and reioyce our hearts.

4. Laſtly, all theſe promiſes of God they are exceeding faithfull and true, and God is very juſt and faithfull in performing of them. If a man had neuer ſo many great and goodly promiſes

promi ses, if they were not true, but false and counterfeite, there were then great cause and couler for to doubt of them, and mens hearts and soules could take no true ioy and solid comfort in them, because they could not rest and trust vpon them. But now all these promises of God which I haue formerly mentioned, to proue the finall and tot all perseuerance of the Saints, they are exceeding faithfull and true, proceeding from that God and spirit of truth, which will not, nor cannot lie vnto vs. *All the promises of God they are yea, and amen in Christ*: 2 *Cor*: 1:20. *his couenant will he not breake, nor alter the thing that is gon out of his mouth*: *Hee hath sworne in his holinesse that he will not lie vnto vs*: *Psal*: 89:34,35. *As God hath thought, so shall it come to passe, as he hath promised, so shall it surely stand, no man shall disannull or turne that backe which hee hath promised and decreed. Isay* 14: 24:27. God hath ratified all his *promises with an oath*, and sealed them vnto vs, euen in the blood of Iesus Christ, *to shew vnto the heires of promise, the immutability of his Councell*, and the truth of all his promises, to the end *that they might haue strong consolation and comfort in thē. Heb*: 6:17,18. And as all these promises of God are true and faithfull in themselues, so God will bee exceeding just and faithfull in performing them to the very least title and circumstance of them. *God will his truth to Iacob, and his mercy to Israell, which he hath sworne to our fathers in the dayes of old. Mich*: 7:20. *The strength of Israel will not lie, neither will he repent him of his word*: 1 *Sam*: 15:29 Whatsoeuer he hath promised the will performe to the very vttermost title. *Heauen and earth may passe away, but yet not so much as the least title of* any of these promises which hee hath made vnto his Saints *shall faile, vntill it be fulfilled to the full*: *Math*: 5: 18 When God had promised to bring the children of Israell out of *Egypt* after foure hundred and thirty yeares: *it came to passe at the end of the foure hundred and thirty yeares, euen the selfe same day that God had promised, that all the host of Israel went out of Egypt*: *Exod*: 12:41:51: God did not faile them in this promise so much as in one day. God hath alwaies bin so faithfull in the performance of his promises vnto his people, that he

did neuer so much as faile them in any circumstance: wherfore *Salomon* in the period and percloſe of that excellent and famous prayer of his, at the conſecration of the Temple, doth vſe this gratulatory ſpeech to God. *Bleſſed be the Lord which hath geuen reſt vnto his people Iſrael according to all that hee hath promiſed: their hath not failed one word of all his good promiſe which he promiſed by the hand of Moſes, his ſeruant.* Euery word and ſillable that God hath ſpoken for the weale & welfare of his children, he will as certainly and faithfully performe, as if he had actually performed it to them already. Seeing then that wee haue ſo many abſolute and ſure, ſo many true and faithfull promiſes which ſhall be performed to the vtmoſt ſillable, which may aſſure vs, that *ſuch as are once truly regenerated and ingrafted into Chriſt by a true and liuely faith, can neither finally nor totally fall from grace*: let vs wholy relie and depend vpon them, let vs caſt our ſelues and our ſoules vpon them. And ſeeing there are ſo many things in God himſelfe, which may fully reſolue & ſettle vs in this truth: let vs haue ſtrong conſolation: and let vs runne that race of holineſſe which is ſet before vs, with ioy, with comfort, and aſſurance. And though we may and ought to feare, the falling into any ſin whereby wee may offend the Lord, and cauſe him for to *ſcourge vs with the rods of men, and with the ſtripes of the children of men*: yet let vs neuer feare or dreame of any finall or totall fall from grace, when once we are but truly regenerated and ingrafted into Chriſt by faith: becauſe we haue God himſelfe for our aſſurance, that we ſhall neuer fall from him.

1 Kings.8.58.

2 Sam.7.14.

2. *From Chriſt.* Secondly, as it is altogether impoſſible in reſpect of God himſelfe, that thoſe which are once truly regenerated and ingrafted into Chriſt by a true and liuely faith, ſhould either totally or finally fall from grace: ſo is likewiſe altogether impoſſible in reſpect of Ieſus Chriſt. Now in Ieſus Chriſt himſelfe, there are theſe ſeuerall things which may aſſure vs of this poſition.

Firſt, there is the efficacy, merits, and power of his death and paſſion, whereby the power and ſtrength of ſinne, the forts and holds of Satan, are weakned and ſubdued in them,

whereby

whereby their soules are thoroughly purified and washed from all pollution of flesh and spirit, and their sins and wickednesse for euer so vtterly abolished, that they shall neuer appeare any more; from which I frame this first argument. Those out of whom the workes of Satan are vtterly destroyed by the death of Christ, those whose soules are purified and washed from all sinne by the blood of Christ. Those in whom the power of Satan and the whole body of sinne are wholly destroyed by the passion of Christ, to no other end and purpose, but that their consciences might bee purged from dead workes to serue the liuing God, that they being dead vnto sinne might liue vnto righteousnesse, and bring forth fruites vnto God, that they might liue together with Christ, and vnto Christ alone, and not vnto themselues, that they might bee a peculiar people vnto God, zealous of good workes, that they might serue him in holinesse and true righteousnesse all the dayes of their liues, & that Christ might present them vnto himselfe, a glorious and holy Church, without spot, blemish, or wrinckle, it is altogether impossible, that they should euer finally or totally fall from grace: because, else Christ should dye in vaine, and not obtaine the end, the fruite and substance of his death and passion: But out of all those that are once truly regenerated, the workes of *Satan are vtterly destroyed: 1 Iohn 3: 8: the power of sinne and the body of sinne are quite destroyed by the death and passion of Christ. Hebr: 2: 14: 15. Rom: 6: 6: and their soules are purified and washed from their sinnes, by the blood of Christ. Reuel. 1: 5. Tit: 3: 5.* to the onely end and purpose, that their *consciences might be purged from dead workes, to serue the liuing God: Hebr: 9: 14: that they being dead vnto sinne might liue vnto righteousnesse, and bring forth fruite vnto God: Rom: 7: 4. 1 Pet: 2: 24: that they might liue together with Christ, and vnto Christ alone, and not vnto themselues or sinne: Rom: 6: 6. 2 Cor: 5: 15. 1 Ephes: 5: 10: that they might be a peculiar people vnto God, zealous of good workes: Tit: 2: 14. That they might serue him in holinesse & righteousnesse without feare all the dayes of their liues: Luke 1: 74, 75: that they might liue and dye vnto the Lord, and*

that both liuing and dying they might bee his: Rom: 14 8 *: that Christ might present them vnto himselfe an holy Church without spot or blemish or wrinckle. Ephes.* 5.26,27. and so it is altogether impossible, that they should euer totally or finally fall from grace.

2. Secondly, as the death and passion of Christ, so likewise his perpetuall intercession vnto his Father, for all his true and faithfull members, may assure us of the truth of this position: from which I frame this second argument. Those for whom Christ himselfe doth make perpetuall intercession to his Father that they may continueally persеuere, it is altogether impossible for them, either finally or totally to fall from grace. But Christ himselfe doth make perpetuall intercession to his Father, for all those that are once truly regenerated and ingrafted into him, that they may alwaies persеuere: therefore it is altogether impossible for them, either finally, or totally to fall from grace. For the Maior proposition no man can deny it, vnlesse he will maintaine (as the *Rhemists* did in their conference at *Hahge*) that God doth not alwaies heare the intercession of Christ, and grant him his requests: which is blasphemous in it selfe, and contrary to the Scripture. For *Iohn* 11.41,42. *Christ doth giue thankes vnto his Father for that he hath heard him, and I know*, saith he, *Father that thou heerest me alwaies.* Doubtlesse if God will grant vs whatsoeuer we our selues shall desire and pray for in the name of Christ, as *he hath promised to doe. Iohn* 14. 13, 14. *Cap.* 16. 23. 24. much more then will he grant that thing which Christ himselfe shall petition to him for. And if God should not alwaies grant whatsoeuer Christ should now desire and request of him, Christs intercession would be fruitlesse and to little purpose, and we our selues should haue but little benefit or comfort from it. Now for the Minor proposition, that Christ doth alwaies make intercession to his Father for all those who are once truly regenerated and ingrafted into him; it is plaine and euident by *Iohn* 16.26. *Rom.* 8.24. *Hebr.* 2. 17. *cap.* 4.14.15,16. *cap.* 7.25. and *cap.* 9.24. And that this his intercession is for their constant & continuall persеuerance

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it is euident: *Luke* 22. 32, 33. where Christ tells *Peter that he had prayd for him that his faith might not faile*, which prayer of Christ extends to all his faithfull member, aswell as vnto *Peter*: by that of *Iohn* 14. 15. 16. where Christ himselfe doth certifie vs that *he will pray vnto his Father for all his Saints, and that he shall giue them another comforter which shall abide and dwell and be in them and with them for euer*, and also by that prayer of his *Iohn* 17. 11, 15, 21, 23, 24. where hee prayes thus for his Apostle, and afterwards for all true beleiuers. *Holy Father keepe them thorough thy owne name, those whom thou hast giuen vnto mee, that they may be one as we are one, I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them from euill, and that they may all bee one as thou Father art in me, and I in thee, that they also may be one in vs. I in them, and thou in me, that they may be made perfect in vs, and that the world may know that thou hast sent mee, and hast loued them as thou hast loued me, Father, I will that those also whom thou hast giuen mee be with me where I am; that they may behold my glory which thou hast giuen me.* This is also intimated by the Apostle: *Hebr.* 7 25. where speaking of Christ he saith thus of himselfe, *wherfore hee is able also to saue them to the vttermost that come vnto God by him, seeing hee euer liueth to make intercession for them.* Those for whom Christ himselfe doth pray and interceede they shall be saued to the vttermost, no man shall condemne them or seperate them from the loue of God which is in Christ Iesus their Lord, because that Christ himselfe is euen at the right hand of God, alwaies making intercession for them. *Rom.* 8. 33. to the end of the chapter. Christ hath prayed heretofore, and doth now continually make intercession to his Father, for all such as are once his true and faithfull members, that they may alwaies perseuere & continue constant in the state of grace: and therefore it is altogether impossible for them, either finally or totally to fall from grace.

If it be obiected, that this prayer of Christ doth onely tend to keepe them from a finall, but yet not from a totall fall from grace. *Obiect.*

I answere, that it is not so: but that this prayer of Christ extends to preserue them from a totall, aswell as *Answere.*

from a finall fall. First, becauſe Chriſt doth pray *that their faith might not faile*; now if they might fall totally from grace, then their faith ſhould faile, yea, that numericall faith which once they had ſhould vtterly be loſt, for that faith which they haue by their new inſciſion into Chriſt is not the ſame numericall faith which they had before, for that was totally loſt and vtterly aboliſhed: ſo that by this expoſition their faith ſhould not onely faile, which is the leſſe, but likewiſe vtterly to be loſt, which is farre greater, and ſo Chriſts prayer ſhould not be granted: for that which may be loſt and is loſt, doth without all queſtion faile. Secondly, I anſwere, that Chriſt prayes *that the holy Ghoſt may abide with them for euer, and dwell in them, and bee in them*: if therefore the holy Ghoſt do abide and dwell in them, and with them for euer, they cannot fall totally from grace: for where the holy Ghoſt is alwaies dwelling and reſiding, there grace muſt of neceſſity alwaies be. Thirdly, Chriſt doth pray vnto his *Father*: *that he would keepe all thoſe that are his true and faithfull members from euill, that they might bee in him and he in them continually: and that they might bee made perfect in him*: if therefore this prayer of Chriſt bee granted, it cannot bee that they ſhould euer totally fall from grace. Fourthly, this prayer and interceſſion of Chriſt doth *ſaue men to the vttermoſt*, it keepes them ſo, that nothing ſhall bee able ſo much as once to *ſeperate them from the loue of God which is in Chriſt*: and therefore it muſt needes bee, that this prayer and interceſſion of Chriſt doth not onely keepe his true and faithfull members from a finall, but likewiſe, from a totall fall from grace, ſo that this argument remaines ſtill vnanſwered: neither is it poſſible for any man to giue a full and ſatisfactory anſwere to it.

The third thing in Chriſt which may aſſure vs of, and ſettle vs in this preſent truth: is the power and might of Chriſt; from which I frame this third argument. Thoſe who are kept by the power and might of Chriſt: ſo that nothing can plucke them out of his hands, to that end and purpoſe that they might neuer periſh, but haue euerlaſting life; it cannot be, that they ſhould euer finally or totally fall from

grace,

grace. But all those who are once truly regenerated and ingrafted into Christ, are *kept by the power and might of Christ, to that end*, and purpose that *they may neuer perish but haue euerlasting life*, *Iud.* 1. 1. *Iohn* 10. 28. 2 *Cor.* 12. 9. 10. and 1 *Pet.* 1. 5. Therefore it cannot be, that they should euer finally or totally fall from grace. Of which argument you may see more in the second argument drawne from God himselfe.

The fourth thing in Christ that proues this position to the full: is his compassionate and tender nature: *He will not breake the bruised reed, nor quench the smoking flaxe*, *Isai.* 42. 13. *Mat.* 12. 20. *Hee will seeke that which is lost, and bring againe that which was driuen away, hee will binde vp that which is broken, and strengthen that which is sicke, hee will feed his flocke like a shepheard, and hee will gather the Lambes with his arme, and carry them in his bosome, and will gently leade those that are with young*, *Exech.* 34. 16. 10. and *Isai.* 40. 11. *He giueth power to the faint and to those that haue no might; he increaseth strength.* *Isai.* 40. 29. And therefore seeing that Iesus Christ is so compassionate to all those that are his members, and once ingrafted into him; seeing that he is *alwayes touched with the sense and feeling of their infirmities*, *Heb.* 4. 15. It cannot bee that euer they should either finally or totally fall from grace. When a man is once but truly regenerate and ingrafted into Christ, if hee be weake and faint, hee will strengthen and refresh him: if hee be sicke and dead, he will quicken and reuiue him: if hee be sicke and wounded hee will heale and cure him: if hee be in any distresse or temptation, he will helpe him and assist him; if hee be deiected in minde and conscience, he will comfort and reioyce him; such is the mercifull, gratious, and compassionate nature of Iesus Christ, that he will supply all the wants and necessities of all his Saints in all kindes whatsoeuer; they *shall neuer want any thing that* may helpe to keepe them in the state of grace, or bring them home to heauen, *Psal.* 23. 1. *Phil.* 4. 19. and *Psal.* 34. 10. therefore they need not feare a totall or finall fall from grace, it cannot happen to them, 4.

The fift thing that may stablish our hearts in the present truth 5.

truth is, the vigilancy and care of Christ ouer vs, and his perpetuall presence with vs: Christ is that great, that good, and that carefull shepheard of his sheepe, Who is alwayes watching ouer his flocke lest any of them should miscarry; *He doth alwayes night and day keepe and gard* his sheepe, and *neuer fleeth from them when the theefe doth come to steale them: but hee carrieth them in his owne bosome, and keepes them in his armes; hee giues life in great abundance vnto all his sheepe, yea, he layeth downe his owne life for his sheepe, hee giues vnto them eternall life, and they shall neuer perish, neither shall any man plucke them out of his hands*, as wee may reade *Iohn* 10.10,11,12,28. *Psal.*23.1,2. *Ezech.*34.16. *Isai.* 40.11. *Psal.*121.3,8. Christ is alwayes present with his faithfull sheepe, *his presence doth goe with them alwayes for to giue them rest*, *Exod.* 33.14. and as it was with the Children of Israel, when they marched toward the temporall *Canaan*, so is it with all those that are once truly regenerated in their marching toward the heauenly: Iesus Christ, *will goe before them in a piller of a cloude to lead them in their way, and in a pillar of fire by night to defend them from their enemies, and to giue them light to goe by day and night, hee will not take away the pillar of the Cloude by day, nor the pillar of fire by night from before his people*, *Exod.*13.21,22. *Cap.*14.19: Therefore they shall be safe, and neuer fall either totally or finally from grace: From all which I collect this fift argument. Those who haue Iesus Christ for their Pastor and shepheard, those whom hee doth alwayes gard and keepe with speciall care and vigilancy, and protect and shelter with his presence, its altogether impossible for them to fall from grace. But all those that are once truly regenerated and ingrafted into Christ, haue Iesus Christ for their Pastor and shepheard (*who will lose none that are committed to his charge, Iohn* 17.14.) Hee doth alwayes gard and keepe them with speciall care and vigilancie, and protect and shelter them with his continuall presence, and therefore it is altogether impossible for them to fall from grace. The minor proposition cannot be denyed; the maior likewise must be true, else you must make Christ Iesus that great, good, and

carefull

carefull shepheard of the sheepe, to be exceeding negligent and careleſſe in his office. A good shepheard will neuer ſo much as loſe a ſheepe, or let it goe aſtray, much leſſe then will Ieſus *Chriſt looſe any of thoſe* ſheepe that are once *committed to his charge, Ioh.17.14. Ezech.34.16. Iſai.40.11. Luk.* 15.45. 2 *Pet.*3.9. and *Luk.*21.18. Therefore the concluſion followes of neceſſitie and cannot be denied.

The ſixt thing in Ieſus Chriſt that may eſtabliſh vs in this preſent truth: is Chriſts continually reſidence and dwelling in our hearts: from whence I frame this argument: Thoſe in whoſe hearts and ſoules Chriſt Ieſus doth for euer remaine and dwell, it is altogether impoſſible that they ſhould fall from grace, but *Ieſus Chriſt doth for euer remaine and dwell in the hearts and ſoules of all them* that are once truly regenerated and ingrafted into him, *Io.*14 20,23. *Cap.*17. 21,23,26. 2 *Cor.*13.4,5. *Gal.*2.20. *Epheſ.*3.17. 1 *Iohn* 3.24. *cap.*4.4. *Epheſ.*2.22. 1 *Io.*4 12,13.15,16. *cap.*5.10.20. *Col.*1. 27. *Pſal.*68.16.18. *Reu.* 2.20. Therefore it is altogether impoſſible that they ſhould euer totally or finally fall from grace. What can bee truly anſwered or replyed to this argument I cannot learne or know.

The laſt thing in Ieſus Chriſt that may aſſure vs of this preſent truth, is his Sacraments: for to what other end doe the Sacraments ſerue, ſpecially that of the Lords Supper, but to aſſure our ſoules of Gods vnchangeable loue vnto vs in Ieſus Chriſt, and of our euerlaſting obedience vnto him: The Sacraments they are *the very ſeales of Gods couenant*, wherein God and Chriſt doe ſeale vnto vs euen in the blood of Ieſus Chriſt, the one that hee will become a gratious and louing Father, the other that he will become a gratious and louing Sauiour to vs for euer, and wee ſeale againe to God and Chriſt that wee will become dutifull, faithfull, and obedient Children and ſeruants vnto them for euer. The holy Sacraments therefore wherein God doth chuſe vs for his children, and wee doe chuſe him for our God and Father, muſt needes aſſure our ſoules that wee ſhall neuer finally and totally fall from grace, or be depriued of Gods loue

and fauour. If wee could either totally or finally fall from grace, what comfort and benefit, what profit and assurance could wee haue from those most comfortable and blessed Sacraments? if that couenant which is sealed, ratified, and confirmed in the blood of Iesus Christ should euer once bee broken, what good or profit could it bring vnto our soules? Wherefore the very Sacraments which seale Gods loue vnto our soules, and all those other things which are in Christ, which haue been formerly mentioned, may giue our soules this comfortable and sweet assurance, that wee shall neuer totally or finally fall from grace, euen in respect of Iesus Christ, when once we are but truly regenerated and ingrafted into him.

3. From the holy Ghost.

Thirdly, it is altogether impossible in respect of the holy Ghost, that those that are once truly regenerated, should either totally or finally fall from grace. Now in the holy Ghost there are these things which may serue for to assure vs of this truth.

1.

First, there is his personall residencie and habitation in our hearts and soules, from whence this argument may bee deduced. Those in whose hearts and soules the holy Ghost shall abide and dwell for euer, it is altogether impossible for them either finally or totally to fall from grace: because as long as they haue the holy Ghost within them, there is alwayes grace within them. But the holy Ghost shall abide and dwell for euer in the hearts and soules of all those which are once truly regenerated and ingrafted into Christ, as appeares by *Io.*14 16,17. *I saith Christ will pray the Father, and hee shall giue you another Comforter that hee may abide with you for euer, euen the spirit of truth whom the world cannot receiue, because it seeth him not, neither knoweth him, but yee know him, for hee dwelleth in you and shall be in you*: by *Rom.*8.9,11. *But yee are not in the flesh but in the spirit, if so bee that the Spirit of God dwell in you, Now if any man haue not the spirit of Christ he is none of is, but if the spirit of him that raised vp Iesus from the dead dwell in you, hee that raised vp Christ from the dead shall also quicken your mortall bodies by his spirit that dwelleth in you:*

by

by 1 *Cor.6.19. Know yee not that your body is the Temple of the holy Ghost, which is in you, which yee haue of God, and yee are not your owne?* by 2 *Tim.1.14. That good thing which was committed vnto thee, keepe by the holy Ghost which dwelleth in vs,* and by *Ezech.36.26,27. A new heart also will I giue you, and a new spirit will I put within you, and I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.* Therefore it is altogether impossible that they should euer fall, either finally or totally from grace.

If it be obiected that the holy Ghost *may bee taken away from vs; that it may be grieued, quenched, and resisted, as it is euident* by *Psal.51.11.1 Thess.5.19. Ephes.4 30.* and *Act.7.51.* *Obiect.*

I answer that it is true, that the sense and feeling of the sweet and comfortable motions of Gods holy Spirit may oft-time be taken from vs and suspended for a time: but yet the habituall graces and fruits of Gods holy Spirit, the Seale and inward annoynting of Gods Spirit, and that fruite and seed of grace which Gods holy Spirit hath planted in our hearts, shall neuer bee taken away or lost, they shall abide and remaine in the hearts of those that are regenerated *for euer,* they cannot be rooted or weeded out of them, *Io.14. 16,17. 1 Io.2,20.27.* and *cap.3.9.* And though *Dauid* prayeth to God, *not to take away his holy Spirit from him, Psal.51.* yet that is onely meant of the ioy and comforts of the spirit, and not of the spirit it selfe or the graces of the spirit, as appeareth by the 8. *and* 12. *verses* of the same Psalme wherein hee prayes to God not *to restore to him* the holy Ghost, or the graces of the spirit, but to *restore vnto him the ioy of the spirit.* *Answ.*

As for that exhortation of *Paul. 1 Thes.5.19. Quench not the spirit*: some interpret it to bee no more but this, that men should not hinder any one whose heart and soule was filled with the graces and gifts of Gods spirit from preaching of the word of God, and interpreting of it vpon all occasions, coupling it with the next verse, where the Apostle saith thus, Despise not prophecyings, but the genuine and proper meaning of the place is this: that men should not quench

and ſmother thoſe good motions and holy affections which the ſpirit of God doth kindle in their hearts, but ſtirre and blow them vp vpon all occaſions. The ſpirit of God oft-times doth trouble the hearts of his Saints with good and holy motions and affections, as the *Angell ſometimes troubled the poole of Bethesda*, inflaming, rauiſhing, and warming of their hearts and ſoules, and ſtirring of them vp to frequent prayer, godly meditations and diſcourſes, and ſuch like holy duties: which motions and influences of Gods ſpirit, if the Saints of God doe well obſerue and take aduantage of them, to kindle and to ſtirre them vp, they may gaine abundance of grace, of heauenly ioy and comfort to their ſoules, which for want of ioyning with them, and ſtirring of them vp, may quite be loſt. Now the Apoſtles meaning here is onely this, that we ſhould not quench theſe motions and influences of Gods ſpirit, when as wee feele them ariſing and growing vp in our hearts and ſoules, but that wee ſhould blow and ſtirre them vp, by yeelding and aſſenting to them, that ſo they might fully warme our hearts and ſoules, and bring much ioy and comfort, and much increaſe of grace vnto them, and not that the ſpirit of God it ſelfe, or the habituall and inherent graces of Gods ſpirit might be quenched and quite put out within vs. And though that good men may ſometimes reſiſt the ſpirit in not hearkening and yeelding to thoſe motions of it, and may oft-times grieue it by their ſinnes, yet they doe neuer ſo quench it or reſiſt it, as vtterly for to looſe it and the habituall graces of it. Yea, but you will obiect *that the ſpirit of the Lord departed from Saul, and an euill ſpirit from the Lord troubled him*, and therefore the ſpirit it ſelfe, and the habituall graces of it may be loſt. I anſwer, that in this place the ſpirit of the Lord is not taken for the ſanctifying gifts and graces of Gods holy Spirit, which are proper onely to the Elect and Saints of God, but onely for the common and ordinarie gifts of Gods Spirit, as Fortitude, Valour, Wiſdome, ſtrength, and an Heroicall, Valiant, and Kingly ſpirit, as appeares by comparing theſe ſeuerall places one with another,

Obiect.

Anſw.

Iudges

Iudges 9. 19. *cap.* 15. 14. *cap.* 16. 19. 20. *cap.* 6. 14. 1 *Sam.* 10. 10. *cap.* 6. 7. *cap.* 16. 13. 14. *So that the ſpirit of the Lord departed from him*, ſignifieth onely this that his heroicall, valiant, and Kingly ſpirit, and thoſe other common gifts of the ſpirit departed from him which are not here in queſtion, and not the holy and ſanctifying Spirit of God, and the ſauing graces of the Spirit: for this abideth as a firme and ſtable truth, that where once the ſanctifying ſpirit of God doth come, there it dedicates and ſanctifies the heart and ſoule vnto it ſelfe, there it takes vp its reſt, its habitation, and abode for euer, as thoſe places of Scripture formerly cited doe expreſly teſtifie: And therefore it is altogether impoſſible that thoſe that are once regenerated, and truly ſanctified, ſhould euer totally or finally fall from grace.

The ſecond thing in reſpect of the ſpirit of God which doth aſſure vs of the truth of this poſition, is the ſeale of Gods Spirit, which is ſtamped on the hearts of all thoſe which are once truly regenerated and ingrafted into Chriſt; Thoſe that are ſealed and marked to be Gods, by the inward and powerfull operation of Gods Spirit working vpon their hearts and ſoules, and that not for a time onely, but to the day of Redemption, and the day of Ieſus Chriſt, it is altogether impoſſible that they ſhould euer finally or totally fall from grace; becauſe the ſeale and ſtampe of Gods ſpirit doth alwayes abide & reſt vpon their ſoules, & can neuer be razed and blotted out again. But all thoſe that are once truly regenerated, are *ſealed and marked by the Spirit of God* to be Gods own *peculiar people*, & that not for a time, *but to the day of Redemption, and the day of Ieſus Chriſt*, 2 *Cor.* 1. 21, 22. *Now hee which eſtabliſheth vs with you in Chriſt, and hath annoynted vs is God; who hath alſo ſealed vs, and giuen the earneſt of the Spirit in our hearts*, Eph 1. 13, 14. *In whom alſo after that yee beleeued, yee were ſealed with that holy Spirit of promiſe; Which is the earneſt of our inheritance vntill the redemption of the purchaſed poſſeſſion vnto the praiſe of his glory*, *cap.* 4. 30. *And griene not the holy Spirit of God, whereby yee are ſealed vnto the day of Redemption.* Therefore it is impoſſible, that they ſhould euer finally or

totally fall from grace. This argument though it may seeme a myſtery & a riddle to carnall men who *were neuer acquainted with the worke of Gods Spirit*, yet it doth ſo fully conuince the hearts and conſciences of all the true ſaints of God, and ſo ſettle this concluſion in them, that nothing can be able to perſwade them to the contrary.

Iohn. 14.17. 1 Cor. 2, 13.14.

The third thing in the Spirit of God which man may aſſure our ſoules of the truth of this poſition: is the ſeede and annoynting of Gods Spirit, from which I frame this third argument. Thoſe that haue the ſeede and the annoynting of Gods Spirit in their hearts, it is altogether impoſſible for them, either finally or totally to fall from grace. But all thoſe who are once truly regenerated and ingrafted into Chriſt, they *haue the ſeede and annoynting of Gods Spirits in their hearts*; therefore it is impoſſible for them, either finally or totally to fall from grace. The Maior propoſition is warrented by theſe two reaſons. Firſt, becauſe the ſeed and annoynting of Gods Spirit they are of *a diuine, incorruptable*, perpetuall and immortall nature, whence they are ſtyled *an incorruptible ſeede, and a diuine nature.* 1 *Pet.* 1.23. and 2 *Pet.* 1.4. Secondly, becauſe where euer the ſeede and anoynting of the Spirit are, there they alwayes *continue and remaine for euer*, as appeares by the: 1 *Iohn* 2. 20. 27. *But yee haue an vnction from the holy one, and the annoynting which yee haue receiued of him abideth in you*, and by 1 *Iohn* 3.9. *Whoſoeuer is borne of God doth not commit ſinne, for his ſeede remaineth in him, and he cannot ſinne, becauſe he is borne of God.* And that all thoſe who are once truly regenerated and borne of God, haue this ſeede and annoynting of the Spirit, it appeares by *Rom.* 8.9.14. where it is ſaide, that *if any man haue not the Spirit of Chriſt hee is none of his*, *and that as many as are led by the Spirit of God they are the ſonnes of God*, and no others, and by 1 *Iohn* 3.9. where the expreſſe words are: *whoſoeuer is borne of God doth not commit ſin, for his ſeede remaineth in him.* The premiſſes then being true: the concluſion doth ineuitably follow, that they can neither finally nor totally fall from grace. Yea, but ſay our acute, *Antagoniſts* (if not abſurd in this) it is true,

Obiect.

that

that as long as the seede and annoynting abideth in those that are regenerated, they cannot sin or fall away, but when the seede and onnoynting is gon, then they may. I haue giuen a full defeate in generall to this euasion and shift before, and therefore I will answere it but breefly now, as it is applyed to these particular places of Scripture. I say therefore, that this answere is but false and idle, and contrary and repugnant to these places of Scripture, to which it is applyed. For first, it is onely a denying of the conclusion, for which this Scripture is alledged, and a meere begging of the question now disputed. Secondly, it is but a meere nugation and tautologie, and in effect no more then this: that those that are borne of God cannot sinne or fall from grace, as long as they doe not sinne or fall from grace. Thirdly, it is a supposition that is quite repugnant to the sense and meaning of the place. For first, the text saith, that the *seede and annoynting of the Spirit abideth in them*, and if it doth abide within them, then your supposition and andition (as long as it abideth in them) is but idle and contrary to the text, because it supposeth, that the seede doth not abide. Secondly, this is an *immortall*, *incorruptible*, and eternall *seede*, 1 *Pet.* 1 23. *Hebr.* 9. 14: therefore this supposition, that the seede should faile and not abide, must needes be false, because it is contrary and repugnant to the nature of the thing supposed. Thirdly, the scope of the Apostle in this place, is onely to proue, that those that are once truly regenerated and borne of God, can neuer fall from grace, because they cannot sinne vnto death. Now his reasons why they cannot sin vnto death are two. First, because they are borne of God, and secondly, because the seede remaineth in them. This therefore being one of the Apostles reasons, why those that are once truly regenerated can neuer fall away from grace, because their seede remaineth in them, this your answere and supposition doth but falsifie and make voide the Apostles reason: and therefore it must needes be false. Fifthly, if your exposition were the Apostles meaning in this place, no doubt but the Apostle himselfe who desires plainnesse

Answ.

and

and perspicuity, would haue expressed himselfe in other termes then now he doth: to wit, that those who are borne of God cannot sinne as long as the seede remaineth in them, and not in these wordes which now hee vseth, because the seede remaineth in them. Sixthly, those who are regenerated and borne of God, the text saith, they cannot sinne, because they are borne of God, God hauing once chosen them for his children, and begotten them againe in Iesus Christ, they must needes continue still to bee his children, because, now they are *partakers of the Diuine nature*, and they cannot sinne, so as to seperate themselues from God, and to cease to be his children, because they are borne of God: God chuseth none to be his children and adopted sonnes in Christ, whom hee doth intend to disinherit afterwards. Men will not adopt those to bee their heires whom they will disinherit afterwards, much lesse then will God do it, *whose gifts and calling are without repentance. Rom.* 11. 29. Therefore the Apostle saith, that they cannot sinne, and fall from grace, because they are borne of God, and so your suppo sition (as long as they are borne of God) is friuilous and repugnant to the Apostles meaning. Seuenthly, this your answere and euasion doth quite inuert and change the words and meaning of the text, for the text makes the seede of grace and the new birth the cause of the perseuerance of the saints; they cannot sin, because the seede remaineth in them, and because they are borne of God. Now you make the saints themselues the cause of the perseuerance and continuance of their graces; you make the Saints to preserue grace, and to *beare the roote*, when as grace and *the roote doth* preserue *and beare them*, and so you inuert the Apostles order & meaning. Lastly, your answere supposeth, that this seede and annoynting of the Spirit may be lost; if it be lost, then there must be some thing that is the cause of it, there is something or other that must roote it out of their hearts. Now I would demand of you what that cause should bee, if there be any cause, then either it must be some grosse sinne which they doe commit: or the meere freedome of their owne wills,

for

for God himselfe cannot be the cause, *whose gifts and calling are without repentance:* nor yet any outward thing whatsoeuer which can befall or assault them, for *Paul* assures vs, that they can *neuer seperate them from the loue of God which is in Christ Iesus. Rom.* 8. 35. to the end. Now no grosse sin that they doe commit can doe it, for the Apostle tels vs, that *those that are borne of God doe not commit sinne, for the seede remaineth in them, neither can they sinne, because they are borne of God.* 1 *Io.* 3.6.9. and *cap.* 5.16.18. Secondly, the liberty and freedome of their owne wills can neuer do it. First, because their wils are in the hands of God, they are subordinate and conformable to his will, now it is Gods will, that the seede of grace should abide within them, and therefore it cannot but bee their will; so that they themselues out of the freedome of their owne wills cannot roote out the seede of grace that is planted in their hearts, because they cannot will to doe it, their wills being subordinate and conformable to this will of God. Secondly, out of the libertie of their owne wills they cannot cast out the seede of grace which they haue once receiued, because it is euery way hurtfull for them, and there is no colour of any good to doe it, now they cannot will that which is euery way hurtfull for them; because the will cannot will that which is hurtfull to it selfe; and therefore they cannot will the casting away of this seede of grace. Thirdly, out of the freedome of their owne wills they cannot cast away this seede of grace which they haue once in truth receiued, because then they should repent them of those graces which they haue. Now the saints of God can neuer repent them of those graces that they haue receiued, whence *Paul* styles *repentance to saluation, repentance not to bee repented of.* 2 *Cor.* 7. 10. and therefore they can neuer out of the freedome of their owne wills reiect and cast them out againe. Fourthly, out of the liberty and freedome of their owne wills, they cannot extirpate and roote out those graces which are once planted in them, because, though they had the will, yet they neuer haue the power for to doe it. For as men cannot alter and change the order and course of

nature though they would, they cannot change that nature which God hath giuen them, though they should set themselues about it, no more can they change and alter that seede & habite of grace which God hath put into them, because it is an other nature, yea a thing more permanent & vnchangable then nature is. It is such a thing as doth make them *new men and new creatures*, it puts a new nature and disposition into them, so that they cannot alter or destroy it if they would. But of this see more in the reply to the answere which is giuen to the fourth argument drawne from God. If therefore no sinne which the saints of God can commit, if the freedome and liberty of their owne will cannot destroy that seede of grace which is within them, and there be no other cause or thing to doe it, it is certaine that this seede and annoynting of the Spirit must still remaine within them: and so your answere (as long as the seede and annoynting remaines) which supposeth that they doe not alwaies remaine and abide within them, must needes be false, friuilous, and repugnant. And so this argument and text of Scripture remaines vnanswerable. Other answeres there are vpon the diuers readings and expositions of these places, which because they are but vaine and idle, and not worth the answering, I will passe them ouer, and so proceede.

The fourth thing in the spirit of God or in the holy Ghost, that may stablish and settle vs in this present truth, is the earnest of the Spirit that is giuen to all those that are once truly regenerated: from whence this fourth argument doth arise. Those that haue the earnest of Gods spirit in their hearts, it is altogether impossible, that they should euer finally or totally fall from Grace. But all those that are once truly regenerated and ingrafted into Christ, haue the *earnest of Gods spirit in their hearts*, 2 *Cor.* 1.22. *Eph.* 1. 13, 14. 2 *Cor.* 5.5. Therefore it is altogether impossible, that they should either finally or totally fall from grace. The minor being the expresse text of God. The maior only is for to be proued: Now that those that haue the earnest of Gods spirit in their hearts, can neuer fall either finally or totally from

grace

grace, it appeares by these reasons. First, because the earnest of the Spirit of God is nothing but an assurance giuen vnto vs by God of that share and portion which he hath prepared for vs in heauen: whence it is stiled *the earnest of our inheritance vntill the purchased possession be really bestowed vpon vs, Eph.* 1.14.15. Secondly, because it makes the Saints of God *confident and sure of heauen and of eternall life*, as appeares by the 2 *Cor.*5.6,7,8. Where *Paul* saith thus; *Now hee that hath wrought vs for the selfe-same thing, is God, who also hath giuen vnto vs the earnest of the Spirit: therefore wee are alwayes confident, knowing that whiles wee are at home in the body, wee are absent from the Lord, wee are confident I say and willing, rather to bee absent from the body, and to be present with the Lord.* This earnest of the Spirit makes the Saints of God confident and sure of their saluation vpon good and solid grounds, and not vpon bare conjectures, and therefore it cannot choose but keepe them from falling away from grace. Thirdly, it must needes bee so, that those who haue the earnest of the Spirit can neuer fall from grace, in respect of the properties of an earnest. For first, an earnest it tyes and bindes the party that doth giue it to make good his bargaine and his promise. Secondly, it is a badge and signe of true and vpright dealing, and it giues an assurance, that the bargaine shall bee punctually performed to the vtmost by him that giues the earnest. Thirdly, an earnest is part of payment, it is part of the whole which wee shall receiue. Fourthly, it is such a thing as can neuer be taken from vs. Let the Bargaine or the Contract hold or breake, the earnest still remaines with him that doth receiue it: hee that giues it, is not to require it, hee that receiues it, is not to restore it. Fiftly, an earnest drawes the whole to it, it makes the whole of which it is an earnest to be our owne. Now the Spirit of God and the graces of Gods Spirit which are once put into our hearts, are stiled an earnest in all these respects, because they binde the Lord for to performe his Couenant, and to giue vs that inheritance which he hath promised to vs: because they giue vs full assurance that God deales truly, honestly, and in good earnest with vs,

and that he will performe whatsoeuer he hath promised vnto vs to the very vtmost: because that portion of Grace and of Gods Spirit which wee haue in possession, here is a part and inchoation of that happinesse and glory which we shall haue hereafter: because they are such things as shall neuer be taken from vs againe. *Luke* 10.42. *Mary hath chosen that good part which shall not bee taken away from her.* God will not require this earnest at our hands againe, but wee shall still enioy it as our owne: and because they drawe the whole vnto them, they make the whole and all of that which God hath promised to vs to be our owne. Wherefore this must needes bee an vndoubted truth, that those who haue but once this earnest of Gods spirit in their hearts (as all those that are once truly regenerated and ingrafted into Christ haue it, *Rom* 8.9,14.) can neuer possibly fall, either finally or totally from grace: for then this earnest of Gods spirit should bee lost, and serue to none or little purpose. Of all arguments that can bee produced, this is one of the strongest and least capable of any sound and solid answer.

5 The fift thing in respect of the holy Ghost, which may convince vs of the truth of this position, is the ordinary and constant working of Gods Spirit in the hearts of all those who are once truly regenerated, sanctified, and ingrafted into Christ. For the spirit of God when once it enters into mens hearts and soules, after it hath once truly humbled them for their sinnes, and in some good measure sanctified and purified their hearts and soules, then it doth secretly pacifie their soules and consciences: then it giues them that inward and secret assurance of the everlasting and vnchangeable loue of God to them in Christ, which *passeth vnderstanding, and testifieth to their owne spirits and consciences, that they are the adopted children and sonnes of God, which causeth them to cry, Abba Father*, *Rom*, 5.1. and *cap.*8.15,16. Then it stampes and settles this assurance of Gods loue; this vndoubted certaintie of their owne salvation, and of their continuall perseverance in grace vnto the end vpon their hearts and soules in such deepe and indelable Characters, that no temptation, no sinne or affliction

affliction whatsoeuer can vtterly raze and blot it out againe, though it may so blot and blurre it for a time, that they themselues may not so evidently and cleerely see it as they should. And when all this is done, then the holy Ghost descends as a sweet and heauenly dew vpon them, and doth fill and euen glutte and ravish their very hearts and soules with that joy which is most vnspeakeable, comfortable, delectable and glorious. This is the ordinarie and constant method and manner of the working of Gods spirit in the hearts and soules of all such, as are once truly regenerated: the very Spirit of God assures their soules and consciences, that God will alwayes loue them, and preserue them vnto the end, that hee will never suffer them wholly to depart or stray from him, that hee will giue them perseuerance, and cause them to hold out constantly vnto the end: The spirit of God himselfe doth secretly, powerfully, and fully resolue and satisfie their soules and consciences, that they shall neuer returne vnto their sins againe, or fall finally or totally from him. Therefore those who are sound growne and experienced Christians, can neuer be perswaded to beleeue that they shall ever apposta tize and fall quite away from God or grace, because the spirit of God doth so powerfully perswade them and resolue them to the contrary. Wherefore I dare bee bold for to avouch this for truth, that those who hold thee fiuall and totall Apostacie of the Saints did neuer so much as feele the powerfull, sweete, and comfortable working of Gods spirit in their hearts, which would haue fully resolved them to the contrary. Carnall men who haue never felt the sweet and comfortable working of Gods spirit in their hearts and soules, may chance to call this holy truth into question, because the spirit of God did neuer seale it to their soules, or fixe and stampe it on their hearts. But regenerate and holy men can neuer doe that, because *the Spirit of God doth witnesse to their spirits, that they are the sons of God*, and that they shall continue such vnto the end, so that all the divells in hell cannot perswade them to the contrary. From hence therefore I doe collect this experimentall, sensible, and vnanswerable argument (which though

it be a meere Mysterie and Riddle vnto naturall and carnall men, who cannot perceiue these holy operations *of Gods spirit, because they are spiritually discerned*, and are knowne and discovered to be true onely by an inward experience, sense and feeling, and not by any outward knowledge, learning, Science, or Discourse whatsoever. Yet the hearts and consciences of all experienced and grounded Christians must willingly subscribe and yeeld vnto it.) That which the inward working and secret operation of Gods holy Spirit, doth powerfully, evidently, and vndeniablie seale and ratifie vnto the hearts, soules, and consciences, of all experienced, growne, and syncere Christians, that must needs bee a sure, firme, and infallible truth. But the spirit of God by the inward and secret operation of it, doth powerfully, evidently, and vndeniably seale and ratifie vnto the hearts, soules, and consciences of all experienced, growne, and syncere Christians, that they shall neither finally nor totally fall from grace. And therefore it must needs be true: For proofe of the minor proposition, I onely appeale vnto the soules and consciences of growne, strong, and aged Christians, who haue had long and sweet experience of the sweet working of Gods spirit in their hearts. And for the Maior, no man can deny it, vnlesse hee will make the working of Gods spirit in the hearts of his Saints to bee but a meere imposture and delusion, which is blasphemous for to thinke. Wherefore I doubt not but that these four last arguments here produced, will bee so prevalent and irresistable in the hearts of all experienced and growne Christians (who are onely able to discerne and iudge of them) that they cannot but subscribe to this assertion, and imbrace it as the truth.

Iohn 14.17. 1 Cor.2.13.14.

6. The sixt thing in the spirit of God which may establish vs in this present truth is, the perpetuall guidance and direction of Gods spirit, from which I frame this sixt argument. Those that are alwayes led, guided, and directed by the spirit of God: those that walke not after the flesh but after the spirit; and are so ouer-ruled and mastered by the spirit, that they cannot fulfill the lusts of the flesh, and doe the euill that they would.

would: it is impossible for them either finally or totally to fall from grace. But all those who are once truly regenerated and ingrafted into Christ, are alwayes *led, guided, and directed by the Spirit of God, Exek.36.27. I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them, Rom.8.14. As many as are led by the spirit of God, they are the sonnes of God, Psal.48.14. For this is our God for ever and ever, hee will be our guide euen vnto death, Io.16.13. When the Spirit of truth is come, it guides you into all truth; They walke not after the flesh, but after the spirit. Rom.8.1.* And they are so ouer-ruled and mastered by the Spirit, that they cannot doe the *euill that they would, Gal.5.16.17. This I say then, walke in the spirit, and yee shall not fulfill the lusts of the flesh, for the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that yee cannot doe the things yee would:* the Spirit of God doth *cause them to walke in his statutes, and to keepe his iudgements and doe them, they cannot chuse but doe them, Ezek.36.27.* and *Act.4.20.* Therefore it is impossible for them, either finally or totally to fall from grace.

Lastly, the intercession and assistance of Gods spirit, may ground and settle vs in this present truth: For the spirit of God when wee are vnable of our selues to pray in that manner as wee ought, doth alwayes *helpe our infirmities, and makes intercession vnto God for vs with groanings which cannot bee vttered, and hee who searcheth the hearts, knoweth what is the minde of the spirit, because hee maketh intercession for the Saints according to the will of God, Rom.8.26,27.* When wee are weake, dull, and dead, and quite indisposed vnto holy duties, then doth the holy Ghost helpe and quicken vs, and enable vs to performe them, in a gracious, comfortable, and holy manner, whence I conclude with this argument. Those whom the spirit of God doth alwayes make intercession for, and those whom the holy Ghost doth alwayes assist in the performance of euery holy dutie, it is impossible for them to fall from grace. But the spirit of God *doth alwayes make intercession to God for those* that are truly regenerated and ingrafted into Christ, 7.

Christ, and doth alwayes assist them in the performance of euery holy dutie. Therefore it is altogether impossible for them to fall from grace: And thus you see how true this Doctrine and position must needs bee true in respect of the holy Ghost himselfe.

4 Fourthly, in respect of the Angels.

Fourthly, it is altogether impossible for the Saints of God that are once truly regenerated and ingrafted into Christ either totally or finally to fall from grace in respect of the Angels, who doe alwayes gard them and attend them, from which I forme this argument, Those about *whose persons the holy Angels of God doe alwayes pitch their tents, and incampe themselues that they may deliuer them. Those ouer whom the Lord doth giue his Angels charge to keepe them in all their wayes, and to beare them vp in their hands, lest they dash their feete against a stone*, it is vtterly impossible, that they should euer finally or totally fall from grace: for how can they bee hurt whom a gard of Angels doth inviron? how can they euer fall, whom the holy Angels doe support and keepe from falling? But about all those who are once truly regenerated and ingrafted into Christ, *the holy Angels doe alwayes pitch their tents, and incampe themselues that they may deliuer them: and ouer them the Lord hath giuen his Angels charge to keepe them in all their wayes, and to beare them vp in their hands lest they should dash their feet against a stone*, *Psal.*34.7. *Psal.*91.11,12. *Gen.*32.12 2 *King.*6.16,17. *Math.*4.11. Therefore it is altogether impossible for them, either finally or totally to fall from grace. This argument I doe not so much relye vpon, because this protection of the Angels is principally of the bodies of the Saints, but whether they haue any influence into the soules of the Saints to preserue them from sinne, that I will leaue vnto the iudgement of the reader to determine.

5 Fiftly, in respect of the Saints themselues, and of their priviledges.

Fiftly, it is altogether impossible for those that are once truly regenerated and ingrafted into Christ either finally or totally to fall from grace in respect of themselues, and the many priviledges they doe enioy, and of that present estate and condition wherein they stand.

For first of all; all those that are once truly regenerated and

and ingrafted into Christ, *they are partakers of the diuine Nature*, and they are *borne of an immortall seed which still remaineth in them*, and cannot be rooted out: From which I frame this argument. Those which are *partakers of a diuine nature, and borne of an immortall seed which still remaines in them*, and cannot be rooted out: it is altogether impossible for them, either finally or totally to fall from grace; but all those that are once truly regenerated and ingrafted into Christ, they are *partakers of the diuine Nature*, 2 *Pet.*1.4. and they are *borne of an immortall seed which still remaines within them* and cannot be rooted out, 1 *Pet.*1.23. and 1. *Io.*3.9. Therefore it is altogether impossible for them, either finally or totally to fall from grace.

Secondly, they are borne of God, and are sonnes of God, and therefore they can neuer fall: from whence I thus argue. Those that are the sonnes of God, and are once truly borne of God, it is altogether impossible for them, either finally or totally to fall from grace. For first, if they are *the sonnes of God, then are they also heires, and co-heires together with Christ, and shall be for euer glorified with him*, *Rom.*8.17. *Gal.*4.6,7. *Tit.*3.7. *Heb.*1.14. *cap.*2.11,12. 1 *Io.*1.2. Secondly, if they are sons, *then they shall abide in the house for euer, and neuer be put out*, *Io.*8.36. *Gal.*4.30. Thirdly, if once sonnes and borne of God, *then they cannot sinne, and the seed of grace abides within them*, 1 *Io.*3.6.9. Fourthly, if once sonnes and borne of God; *then they shall stand fast for euer*: *Psal.*125.1. *Eccles.*3.14. Fiftly, if once sonnes, Iesus Christ *hee liueth in them, and the life which they themliue, they liue by the faith of the Sonne of God*, *Gal* 2.20. Sixtly, if sonnes, God then will neuer condemne them for their sinnes, *but hee will spare them, euen as a father spareth his owne sonne that serueth him*: *Mal.*3.17. and *Psal.*103.8. to 15. But all those that are once truly regenerated, and ingrafted into Christ, *they are the sonnes of God, Iohn* 1.12,13. *Rom.*8.14. *to the* 18. *Gal.*4.5,6,7. 2 *Cor.*6.18. *Titus* 3.17. *Heb.*2, 16.11,12. *Iam.*1 18. 1 *Io.* 3.2.9. and therefore it is altogether impossible for them, either finally or totally to fall from grace. 2

3 Thirdly, thoſe that are once truly regenerated and ingrafted into Chriſt, *they are built vpon a rocke: they are founded vpon Ieſus Chriſt a ſure corner ſtone, which cannot be moued:* From whence I collect this third argument. Thoſe that are founded and built vpon a rocke, and are founded vpon Chriſt himſelfe, that ſure foundation, and pretious corner ſtone, it is impoſſible for them, either finally or totally to fall from grace. For the Scriptures are expreſſe in it, that all ſuch *as are built and founded vpon Chriſt, ſhall neuer be aſhamed or confounded, that though the raine deſcend, and the flouds come, and the windes blow and beate vpon them, yet they ſhall not fall, becauſe they are founded vpon a Rocke.* *Mat.*7 24,25. *Luk.* 6 48. 1 *Cor.*3.12. *to the* 15. 1 *Pet.*2.6. and *Eph.* 2.2 . But all thoſe that are once truly regenerated and ingrafted into Chriſt, are founded *and built vpon a rocke, and vpon Chriſt himſelfe that ſure foundation and pretious corner ſtone,* *Math.* 7.24.5. *Luk.* 6.40. *Eph.*2.20,21. and 1 *Pet.*2.5,6. Therefore it is altogether impoſſible for them, either finally or totally to fall from grace.

4 Fourthly, the Saints of God they haue a new *heart, a new ſpirit, and a new nature put into them, the law of God is written* and ingrauen *in their hearts with* indelible Characters by the finger of Gods ſpirit, from whence this fourth Argument may bee framed. Thoſe that haue a new heart, a new nature, and a new ſpirit put into them, which will cauſe them to walke in Gods ſtatutes, and to keepe his judgements and doe them: Thoſe who are new men, and new creatures, and haue the law of God written and ingrauen in their hearts by the finger of Gods Spirit, can neither finally nor totally fall from grace. But all thoſe who are once truly regenerated and ingrafted into Chriſt, they *haue a new heart, a new nature,* and a *new ſpirit put into them, which will cauſe them to walke in Gods ſtatutes, and to keepe his iudgements and doe them,* *Pſal.* 51.10. *Exek.* 18. 31. *cap.* 36.26,27. *Io.*1.13. *They are new men, and new creatures,* 1 *Cor,*5.7. 2 *Cor.*5.17. *Epheſ.*3.16. *cap.*4.21,22,23. *Col.*3.8,9,10. 1 *Pet.*3.4. And the *law of God is written and ingrauen in their hearts* by the finger of *Gods Spirit,*

*Spirit, Ier.*31.33,34. *Hebr.*8.10. *cap.*10.16.17. Therefore it is altogether impossible for them, either finally or totally to fall from grace.

Fiftly, the Saints of God *haue ouercome the world, they are taken out of the world, and made men of another world, they are translated from death to life, and shall not come into condemnation:* From whence this fift Argument may be framed. Those who haue ouercome the world; those who are quite translated and taken out of the world, being made men of another world, those who are translated from death to life, and shall not come into condemnation, it is impossible for them either totally or finally to fall from grace. But all those who are once truly regenerated and ingrafted into Christ, *they haue ouercome the world,* 1 *Ioh.*4.4 *Yee are of God little children, and haue ouercome them: because greater is hee that is in you, then hee that is in the world, cap.*5.4,5. *Whosoeuer is borne of God ouercommeth the world, and this is the victory that ouercommeth the world, euen our faith, Christ hath ouercome the world for them, Io.*16.33. *And God hee gineth them victory through the Lord Iesus Christ,* 1 *Cor.*15.57. *They are quite translated and taken out of the World. They are redeemed from the earth, and from this present euill world, and made men of another world,* their hearts and soules, their thoughts, their affections, desires, and *conuersations are in heauen, Io.*15 19. *cap.*17.11.16. *Reu* 14.3.4. *Phil.* 3.20. *They are translated from death to life, and shall not come into condemnation, Io.*5.24. *Verily, verily, I say vnto you, hee that heareth my word and beleeueth on him that sent me, hath euerlasting life, and shall not come into condemnation, but is past from death vnto life, Rom.*8.1. *There is no condemnation to those that are in Christ Iesus, who walke not after the flesh, but after the spirit. Col.*1.13. *who hath deliuered vs from the power of darknesse, and hath translated vs into the Kingdome of his deare Sonne, and* 1 *Io.*3.14. *Wee know that wee haue passed from death vnto life, because wee loue the brethren.* Therefore it is impossible for them either finally or totally to fall from grace. 5

Sixtly, those who are *partakers of the first resurrection, those who are dead to sinne, those who haue put off the old man,* 6.

and crucified the flesh with the affections and lusts thereof; it is impossible for them either finally or totally to fall from grace: *Because the second death shall haue no power ouer them*, *Reu.*20. 6. *And where sinne is once dead, it shall neuer reuiue and raigne againe*, *Rom.*6.10,11,12,13. But all those who are once truly regenerated, and ingrafted into Christ, are *partakers of the first resurrection*, *Reu.*20.6. *They are dead to sinne*, *Rom.*6.2. *to* 13. *cap.*8.10. *Col.*3.3. *They haue put off the old man*, 2 *Cor.*2. 17. *Eph.*4.22. *Col.*3.8,9. And they haue *crucified the flesh with the affections and lusts thereof*, *Gal.*5.24. *Rom.*6.6. *cap.*8.13. *Col.*3.5. Therefore it is altogether impossible for them, either finally or totally to fall from grace.

7 Seuenthly, those that shall be alwayes greene and flourishing, bringing forth more and more fruite continually, and neuer fading or decaying like trees that are planted by the riuer side, it is impossible for them either finally or totally to fall from grace. But all those who are once truly regenerated and ingrafted into Christ *shall bee alwayes greene and flourishing*, *bringing forth more and more fruite continually*, *and neuer failing or decaying like trees that are planted by the riuer side*, *Psal.*1.3. *The righteous shall be like a tree planted by the riuers of water that bringeth forth his fruite in his season: his leafe also shall not wither, and whatsoeuer hee doth shall prosper*, *Psal.*92.12,13,14. *The righteous shall flourish like the palme tree, hee shall grow like a Cedar in Lebanon; Those that be planted in the house of the Lord shall flourish in the Courts of our God, they shall still bring forth fruite in old age, they shall bee fat and flourishing*, *Isai.*44.4. *They shall spring vp as among the grasse, as willowes by the water-courses*, *Ezech.*47.12. and *Ier.*17.8. *They shall bee as a tree planted by the waters, and that spreadeth out her rootes by the riuer, and shall not see when heate commeth, but her leafe shall be greene, and shall not be carefull in the yeare of drought, neither shall cease from yeelding fruite, neither shall the fruite thereof bee consumed*, *Hos.*14.5,6,7. *I will be as dew vnto Israel, he shall grow as the Lilly, and cast forth his rootes as Lebanon, his branches shall spread, and his beauty shall bee as the Oliue tree, and his smell as Lebanon, they that dwell vnder his*

shadow

shadow shall returne; they shall revive as the Corne, and grow as the Vine; Yea, those that feare the Lord, shall goe forth and grow up as Calues of the stall, Mal. 4. 2. They shall be alwayes green, fat, & flourishing. Therfore it is altogether impossible for them, either finally or totally to fall from grace. For then they could not be alwayes green, alwayes growing, & neuer fading, alwayes flourishing and bearing fruit. How this argument can be answered or shifted off, I cannot possibly surmise, because these places doe not demonstrate what the Saints of God ought to be (as our Arminians would glose it) but what they are in truth being once regenerated. All these places they are absolute promises of God vnto his Saints, without any condition at all annexed to them, declaring vnto vs what God will make his Saints to be, when once they are in truth regenerated; they are no declarations of what they ought to be, but of what they shall be, for then this would make them to bee no promises at all, or else it would make God a lyer in not performing of them, and in not making of his Saints, to be the men, which he promised to make them.

Eightly, the true regenerate Saints of God, and such as are truly ingrafted into Iesus Christ, they are truly happy: they are already actually, fully, and truly saued: and they haue euerlasting life in present possession. From which this eighe argument doth arise. Those who are for the present truly happy: those who are already actually, fully and truly saued: and those that haue euerlasting life in present possession: it is impossible for them to fall finally or totally from grace. (For true happinesse, perfect saluation, and eternall life, they know no end, neither can they admit of any totall interruption.) But all those who are once truly regenerated and ingrafted into Christ by a found and liuely faith: they are for the present truly happy: God himselfe, yea, Christ himselfe hath pronounced *them blessed and happy*: *Ps.* 1. 1, 2. *Psal.* 32. 1, 2. *Psa.* 65 4. *Psa.* 119. 1, 2. *Ps.* 144. 15. *Ps* 146. 5. and *Math.* 5. 3. *ver.* 15. therefore they are and *shall be blessed*. Yea, they are already actually, fully, and truly saued, *Eph.* 1. 5. *By grace yee are saued*, 2 *Tim.* 1. 9. *Who hath saued vs, and* 8.

called vs with an holy calling, Tit.3.5. According to his mercy hee saued vs, by the washing of regeneration, and renewing of the holy Ghost. Yea, *they are saued to the vttermost, Heb.7.25. they are saued in the Lord with an euerlasting saluation: they shall not bee ashamed nor confounded world without end, Isai.45.17. they are passed from death to life, and shall not come into condemnation, Iohn* 5.24 And they haue euerlasting life in present possession: *hee that beleeueth on me, he that eateth my flesh and drinketh my blood hath euerlasting life*: Christ doth not say he shall haue it, *but hee hath euerlasting life, Iohn* 3.16.18.36. *ca.*5.24. *c.*6.27.39:49:47:50, 51:54:57:58. *Christ hath giuen euerlasting life to all those that are his sheepe, Iohn* 10.28. Euery true beleeuer hee hath the Sonne of God dwelling in him, and therefore he cannot choose but haue euerlasting life: *Hee that hath the Son hath euerlasting life within him:* 1 *Iohn* 5.11, 12:13. *Yea, this is life eternall, to know God to bee the only true God, and Iesus Christ whom he hath sent, Iohn* 17.3. and 1 *Iohn* 5.13.20. Therefore it is impossible for them to fall finally or totally from grace. This is an argument which in my iudgement cannot be answered or euaded.

9. Ninthly, all those who are once truly regenerated and ingrafted into Christ; are called, iustified, and sanctified: they are made the members of Iesus Christ: and they are made Kings and Priests for euer vnto God the Father, which yeelds vnto vs this ninth argument. Those that are once truly called, iustified, and sanctified; those that are once become the true and liuing members of Iesus Christ, and are made Kings and Priests for euer vnto God the Father, it is impossible for them to fall finally or totally from grace: For first those that are called effectually by God, *they are called to saluation, and to the obtaining of the glory of the Lord Iesus Christ*, 2 *Thes.*2.13,14. *They are called vnto Gods kingdome and glory*, 1 *Thes.*2.12. *They are called to lay hold of eternall life*, 1 *Tim.*6.12. therefore they cannot fall from grace, for then they should loose the end of their calling: Secondly, all those that are iustified, they are freed from condemnation: and they are iustified only to this end and purpose

purpose, *that they might not bee condemned*, *Rom.* 8.1.33.34. and *Iohn* 5.24. Therefore they cannot fall from grace, for then they should loose the benefit and fruite of their iustification. Thirdly, all those who are sanctified, they are therefore sanctified, *that they might bee glorified, and saued*, *Rom.*8.30. 2 *Thes.*2.13. *Tit.*3.5. 1 *Pet.*1.3,4,5. Fourthly, all such as are the true and liuing members of Iesus Christ: *Christ giues vnto them eternall life*, *Iohn* 10.28. and 1 *Ioh.*5.11, 12,13. *Though they were dead before, yet they shall liue in him*: and when they *doe liue once in him*, they shall so liue, *that they shall neuer die: death shall haue no more dominion and power ouer them*, *Iohn* 11.25,26. and *Rom.*6.9,10,11. Christ Iesus who is the head will neuer suffer any of his liuing, true and faithfull members for to perish, he will *keepe them and preserue them so, that none of them shall be euer lost or broken; or cut off from him*: *Psal.*34.20. and *Iohn* 17.12. *Where Christ himselfe is, there they shall alwayes be, they in him, and hee in them*, *Iohn* 17.23, 24. Fiftly, all such as are Kings and Priests vnto God for euer, they cannot fall finally nor totally from grace, for then they should cease to be Kings and Priests, and could not be such for euer. But all those who are once truly regenerated and ingrafted into Christ, *they are truly called, iustified, and sanctified*, *Rom.*8.29 30. 1 *Cor.*6.11. *Ephes.*1.18. *cap.*5.26.27 2 *Thess.*2.13. *Christ Iesus is made vnto them of God, righteousnesse, iustification, sanctification, and redemption*; 1 *Cor.*1.30. They are the true and liuing members of Iesus Christ, *Ephes.*5.30. *Wee are members of his body, of his flesh, and of his bone, Christ is the Vine, they are the branches*, *Iohn* 15.5. *Hee is the head and body, they are the members*, 1 *Cor.*6.15. *Ephes.*4.16. and *Col.*2,19. *And they are made Kings and Priests for euer vnto God the Father, to offer vp spirituall sacrifices vnto him*: 1 *Pet.* 2.5. *Reu.*1.5.6. and *cap.*5.10. Therefore it is impossible for them to fall finally or totally from grace.

Tenthly, the true regenerate Saints of God, they haue their names written in heauen, and in the Booke of life: which doth suggest vnto vs this tenth Argument. They whose names are written in heauen, and ingrauen in the 10.

Booke

Booke of life, it is impossible for them to fall quite away from grace: (First because that God himselfe hath promised, that *hee will neuer blot out the names* of those who are once truly registred in the booke *of life*, *Reu.* 3.5. Secondly, because God hath promised such, that *they shall be had in euerlasting remembrance, and that he will giue them an euerlasting name which shall not be cut off*, *Psal.* 112.6. *Isai.* 56.5. Thirdly, because God hath promised all such as are registred in the *booke of his remembrance, that they shall bee his in the day when hee makes vp his Iewells, and that he will spare them, euen as a Father spareth his owne sonne that serueth him*, *Mal.* 3.16,17. Fourthly, because Christ bids his Disciples to *reioyce, because their names were written in heauen*, *Luke* 10:20. if then their names might haue beene blotted out againe, they had had no iust cause of true and solid ioy, and so Christs exhortation had beene in vaine. Fiftly, because they whose names are written in the booke of Life *cannot bee seduced by the beast*: they cannot bee withdrawne from God, *Reu.* 13.8. Sixtly, because those that are receiued in the booke of Life, they *were written in that booke from the foundation of the world*, *Reu.* 17.8. they were predestinated to Eternall life from all eternity, by the determinate counsell and Decree of God, *which shall stand fast for euer, and shall not bee repealed*, *Psal* 89.28. 33.34. 2 *Tim.* 2.19. *Isai.* 54.10. Seuenthly, because all such as are *written in the Lambes booke of life, shall enter into the new Ierusalem*, *Reu.* 21.27. they shall surely be saued. Lastly, because there is *no variablenesse, nor shadow of turning with God*. *Iam.* 1.17. he neuer repent *him of his gifts and calling*, *Rom.* 11. 29. therefore hee will neuer suffer any of those to fall, to die, or perish, whom he hath registred in his Booke of life.) Now all those who are once truly regenerated and ingrafted into Christ, *they haue their names written in heauen, and ingrauen in the booke of Life*, *Mal.* 3.16.17. *Luk.* 10.20. *Phil.* 4 3. *Hebr.* 12.23. *Reu.* 3.5. *cap.* 13.8. *cap.* 17.8. *c.* 20.12. and *c.* 21. 27. Therefore they can neuer fall quite away from grace.

Obiect. But it may be obiected, that mens names may be blotted out of the Booke of life: For *Moses* prayeth to *God, to blot*

him

him out of the Booke of life, rather then the Israelites should bee destroyed, Exod. 32.32. and *Paul, hee could wish himselfe accursed from Christ for his brethren the Iewes,* that so they might *bee saued, Rom.*9.3. Yea, God himselfe saith expressly. *Exod.* 32.33. *Whosoeuer hath sinned against me, him will I blot out of the booke of Life,* and *Reu.*22.19. *If any man shall take away from the words of this Prophecie; God shall take away his part out of the Booke of life.* All those places proue, that mens names may be razed and blotted out of heauen, and the Booke of Life. I answer first. That these wishes and prayers of *Moses* and *Dauid,* they doe only serue to testifie their exceeding loue, and their ardent affection to the Israelites; but they doe not proue that such as haue their names written in heauen, and ingrauen in the booke of Life, may haue them blotted out againe: First becausse they are but meere wishes and desires, proceeding only from a passionate loue and zeale: they are patheticall and hyperbolicall speeches, and doe not necessarily imply, either a reality or a possibilitie in the thing desired, and wished for. It is common for men to wish and desire things that are impossible out of passion and affection: these therefore being but wishes and desires, proue nothing at all against mee. Secondly, these wishes and desires they are not absolute, but conditionall, they are subordinate to Gods will, and therefore they proue nothing absolutely. Thirdly, they are such wishes and prayers, which were altogether impossible to bee performed, becausse they were contrary and repugnant to Gods infinite justice. For it could not stand with Gods justice to condemne a righteous man, that so many wicked ones might be saued. Fourthly, these wishes of theirs if they were absolute, were impossible to be performed in respect of Gods eternall and immutable Decree: God had predestinated *Paul* and *Moses* to eternall life, and hee had reprobated and cast off these Israelites, for whom these wishes of theirs are made: these wishes therefore of theirs could not alter and change Gods purpose and decree, which is immutable, irreuocable and impossible to be repealed. Fiftly, their damna- *Answ.*

tion could not be ſatisfactory vnto God for the ſinnes of their brethren: therefore theſe zealous deſires of theirs were impoſſible to be performed, and ſo they proue not any thing at all againſt me. Secondly, to that of *Exod.* 32.33. Whoſoeuer hath ſinned againſt me, him will I blot out of my booke. I anſwer. Firſt, that this booke here ſpoken of, is only the booke of this temporall, but not of eternall life, as will eaſily and plainly appeare by comparing this verſe: with the 27,28,29, and 35. *verſes* of the ſame chapter and with *Pſal.* 119. 13.15. For the Iſraelites had there made a Calfe, and committed idolatry againſt God in worſhipping of it. For which ſinne of theirs the ſonnes of *Leuy* by *Moſes* command ſlew 3000. of their brethren: Yet *Moſes* fearing that the juſtice and wrath of God were not fully ſatisfied with the death of theſe 3000. men, but that he had ſome greater temporall judgement in ſtore for them; makes recourſe vnto God for them by prayer, confeſſeth their ſinne and the greatneſſe of it, and deſireth God to pardon it; if not then, he deſires God rather to take away his life, and to blot him out of his booke then to ſuffer ſo many of his people for to periſh. To which prayer of his, God returnes this anſwer: *Whoſoeuer hath ſinned againſt mee, him will I blot out of my booke*: that is, he ſhall be ſlaine, and my iudgement of the Plague and Peſtilence which I haue prouided for the puniſhment of this his ſinne ſhall ſeize vpon him for to cut him off. So that *Moſes* his prayer being but to remoue the temporall judgement of the Plague which God did afterwards inflict vpon them for this their ſinne, this booke of God may here bee well taken and accepted for the booke of this temporall life: *Hierome*, *Gregorie*, *Pareriſus*, and others make this to be the expoſition of the place: and ſo it makes not againſt mee. Secondly, I anſwer, that there is a difference betweene the booke of Life, liuing, and betweene that booke of life wherein the righteous are written and recorded. *Dauid* hee makes the difference, *Pſal.* 69.28, *Let them bee blotted out of the booke of the liuing, and not be written with the righteous.* A man may be blotted out of the Booke of the

liuing,

liuing, that was neuer written with the righteous. Hee that is written in that booke of life, wherein the righteous are recorded, can neuer bee blotted out (as I haue proued before,) he that is written in the booke of the liuing may: therefore this booke of God mentioned in this place of *Exodus*, seeing it is not stiled the booke of Life, but only Gods booke, must bee intended to bee the booke of the liuing, and not the booke of life. Thirdly, if you will take this booke of God in this place for the booke of life, and compare it with that of *Reuel.* 22.19. *If any man shall take away from the words of this Prophecie, God shall take away his part out of the Booke of Life.* I answer then, that the meaning of the Scriptures is no more but this; Whosoeuer shall sinne against me, and take from the words of this Prophecie, *I will blot him out of my Booke, and take his part out of the Booke of life.* That is, I will make it manifest to himselfe and all the world, that albeit such a man *had a name hee liued*, and that he had his name registred and recorded in the Booke of life, that yet hee was neuer *but a dead man*, and that his name was neuer truly written and recorded in the Booke of life. The sense and meaning of these two places is but this. He that sinneth against me shall die the death, and shal neuer inherite euerlasting life. So then you see that those places make nothing at all against mee: that those whose names are registred and written in heauen, and the Booke of life can neuer bee blotted out againe, and so they cannot fall quite away from grace. Reu. 3.1.

Eleuently, those who are once truly regenerated and ingrafted into Christ, they cannot depart from him, and it is impossible to seduce them. From whence this eleuenth Argument doth arise. Those that cannot depart away from God, nor yet be possibly seduced by any meanes, miracles or policies whatsoeuer, can neuer finally nor totally fall from grace. But all such as are once truly regenerated and ingrafted into Christ, can neuer depart away from God. *God will put his feare into their hearts, that they shall not depart from him,* *Ier.* 32.40. And they cannot possibly bee seduced by any 11

meanes, miracles or policies whatsoeuer. (*Math.* 24. 24. *Marke* 13.22. *There shall arise false Christs, and false Prophets, and shall shew great signes and wonders: insomuch, that (if it were possible) they shall deceiue the very elect.* Yea, the Beast which did deceiue all the other Inhabitants of the earth could not deceiue them with all his subtilty, *Rev.* 13.8. and *cap.* 17.8. Therefore they can neuer finally nor totally fall from grace. The euasions to that place of *Ieremy*, I haue fully answered and defeated heretofore; the euasions to the other places remaine now to be answered, which are two in number. First, that these words, *if it were possible*, imply only a great difficultie, but not an absolute impossibilitie. Secondly, that it proues only, that they cannot bee seduced finally, but it proues not that they cannot be seduced totally. To the first of these. I answer; that these words imply an absolute impossibilitie of seducing any such as are the elect of God. First, because the very emphasis of the words imply as much; for these words, *if it were possible*, imply a more impossible impossibilitie then the word impossible doth. Secondly, because the end and scope of the text is to proue as much. For if any thing could seduce the Saints of God, then certainly false Christs, and false Prophets comming vnder the colour and habit of Religion, and working great signes, miracles, and wonders, to the very admiration of the beholders, would seduce them: but yet all those great subtile *and lying signes and wonders cannot deceiue them*, it is impossible euen for those to doe it; and therefore is it absolutely impossible for any thing to seduce them. Thirdly, because the Scriptures certifie vs, *that the Beast, and Antichrist (whose comming is after the comming of Satan, with all power, and signes, and lying wonders, and with all deceiuableneſſe of vnrighteouſneſſe) could neuer seduce any of the elect Saints of God, whose names were written in the booke of life*: but only such as neuer had any share *or portion in the Booke of life*, 2 *Thes.* 2. 10, 13, 14. *Rev.* 13.8. and *cap.* 17.8. If hee could neuer seduce any of Gods elect, it is then impossible for any to seduce them; and so their first euasion is but false, for the

Obiect. 1.

Obiect. 2.

Answ. 1.

2 Thes. 2. 9. 10.

second

second euasion, that the elect Saints of God cannot bee finally seduced, I willingly admit: but that they may bee totally seduced notwithstanding, that I shall deny. For first, if they may be seduced totally for a time, then the words and sense of the place, are not so fully satisfied: For he that is totally deceiued, is deceiued, and so not impossible to bee deceiued, as the words and sense import him for to bee. Secondly, hee that may be deceiued totally, may bee deceiued finally to, and so both finally and totally: which will quite falsifie and delude this Scripture: and therefore if it be impossible for the elect Saints of God to bee finally seduced, it must be likewise impossible for them to be totally seduced to. Lastly, the sense and scope of this Scripture, and the very litterall words doe fully implie and affirme, that they can neither finally nor totally bee seduced; and therefore wee must giue these Scriptures their full and perfect sense and meaning, and imply them to an impossibilitie of a totall, as well as of a finall seducement. If you obiect that the Saints of God are oft-times deceiued and seduced. I answer, that they are oft-times deceiued, but yet not seduced: they may fall into diuers petty errors in religion, but yet they alwayes hold the maine and fundamentall truths, 1 *Cor.* 3. 11. *vers.* 16. and so this Argument standeth good and firme. *Answ.* 2. *Obiect.* *Answ.*

Twelfthly, the true regenerate Saints of God, they cannot choose but alwayes feare, obey, serue the Lord, and doe his will: they cannot doe the euill that they would, neither can they sinne vnto death. From whence this twelfth Argument will arise. Those that cannot choose but alwayes feare, obey, serue the Lord, and doe his will: those that cannot doe the euill that they would: and those that cannot sinne vnto death, it is impossible for them either finally or totally to fall from grace. But all those who are once truly regenerated and ingrafted into Christ; they cannot choose but alwayes feare, obey, serue the Lord, and doe his will. God hath *giuen them one heart, and one way, that they may feare him for euer*, Ier. 32, 39. God doth *put his Spirit into them, and* 12.

cause them to walke in his statutes, and they shall keepe his iudgements and doe them, Ezech.36.27. If they should at any time resolue with *Ieremiah, that they will not make mention of the Lord, nor speake any more in his name, his word which is written and ingrauen in their hearts, will be as a burning fire shut vp in their bones, it will make them weerie of forbearing, and they cannot stay,* but they must presently both speake it and doe it, to, *Ier.20.9.* Christ doth *leade them in the way of righteousnesse, and in the middest of the paths of iudgement, Pron.8.20. The loue of Christ doth euen constraine them,* for to please him, so that they *cannot but speake and doe the things which they haue seene and heard, 2 Cor.5.14. Acts 4.20. They are vessels vnto honour, sanctified, and meete for their masters vse, and prepared vnto euery good worke, 2 Tim.2.21.* the whole frame and disposition of their soules is bent, and set only vpon that which is good, so that they cannot choose but serue, obey, and please the Lord continually in all things. They cannot doe the euill, and commit the sinne they would. They are *good trees of the Lords owne planting,* therefore *they cannot bring forth euill fruite, Math.7.18. they are borne of God, therefore they cannot sinne, 1 Ioh.3.9. They haue put off their coate of sinne, how then shall they put it on? they haue washed their feete, how shall they then defile them? Cant.5.3.* They are dead to sinne, and *how can such as are dead to sinne, liue any longer therein? Rom.6.2. The sheepe of Christ they will not follow a stranger, but they flee from him, for they doe not know his voyce, Iohn 10.5. They walke in the spirit, so that they cannot doe the things they would, nor yet fulfill the lust of the flesh, Gal.5.16.17. The word of God doth cast downe their sinfull imaginations, and euery high thing that exalteth it selfe against God, and bringeth into captiuitie euery thought to the obedience of Christ, 2 Cor.10.5.* So that they cannot doe the euill that they would. And againe, *they cannot sinne vnto death, because their seed remaineth alwaies in them, and because they are borne of God, 1 Ioh.3.6.9.* and *c.5.* 16,17,18. Therefore they cannot possibly fall finally or totally from grace. How this argument can be answered, or euaded, I cannot yet conjecture.

Thirteenth,

Thirteenthly, the Saints of God: they cannot be separated from the loue of God which is in Christ Iesus: they are married, espoused, and betrothed vnto God for euer: God hath chosen them to be his people, and they haue chosen him to be their God: which yeelds vs this thirteenth Argument. Those that cannot possibly bee separated from the loue of God which is in Christ Iesus: those that are married, espoused, and betrothed vnto God and Christ for euer: those whom God hath chosen for to be his people, and hath likewise caused them to choose him for their God, and to ioyne themselues vnto him in such an euerlasting Couenant as shall neuer be forgotten, it is impossible that they should euer finally or totally fall from grace. But all those who are once truly regenerated and ingrafted into Christ: they are married, espoused, and betrothed vnto God and Christ for euer. *Hosea* 2. 19. 20. *I will betroth thee vnto mee for euer: yea, I will betroth thee vnto me in righteousnesse, and in iudgement, and in louing kindenesse, and in mercies: I will euen betroth thee vnto mee in faithfulnesse, and thou shalt know the Lord: God will marry himselfe to them, and them vnto himselfe, he will be their husband, and they shall be his Spouse,* Psal. 45. 10. 11. *Isai.* 54. 5. *Ier.* 3. 14. *cap.* 31. 32. *Math.* 19 5. 6. *Christ and they are become one flesh and one spirit,* Eph. 5. 28. *ver.* 33. 1 *Cor.* 6. 17. *They cannot possibly be separated from the loue of God which is in Christ Iesus their Lord, by any thing or creature whatsoeuer.* *Rom.* 8. 34. to the end. *God hath chosen them to bee his people, and hath also caused them to choose him for their God:* Psal. 43. *Ier.* 31. 33. *vers.* 38. *Isai.* 43. 1. *Ezech.* 11. 20. *Tit.* 2. 14. *Hebr.* 8. 10. and 1 *Pet.* 2. 6. And hath *also caused them to ioyne themselues vnto him in such an euerlasting league and couenant, as shall neuer be forgotten, Ier.* 50, 5. Therefore it is impossible that they should euer finally or totally fall from grace. 13.

Fourteenthly, those who are established, settled, & grounded in grace: those who are so rooted and grounded in grace, that they cannot bee remoued or cast downe: those who are as pillars in the house of God, and shall goe out thence no more: and those who are the very inheritance of 14.

the

the Lord himselfe, it is impossible for them, either finally or totally to fall from grace. But all such as are once truly regenerated and ingrafted into Christ, *they are established, settled and grounded in grace, Iob* 36.7. *Hee withdraweth not his eyes from the righteous, but he doth establish them for euer,* 2 *Cor.* 1.21. *He which establisheth vs with you in Christ, is God, See Psa.* 89.36,37. *Rom.*16.25. 1 *Cor.*16.13. *Ephes.*3.18. *cap* 6.10,11. 1 *Thes.*3.13. 2 *Thes.*2.15.17. *Col.*1.11. *cap.*2.5 7 and 1 *Pet.* 5.10. *They are so rooted and grounded in grace, that they can neuer be remoued or cast downe. Psal.*37.27. *Psal.*112.6. *Ps.*125.1. *Prou.*10.30. *Math.*7.24.25. *Eph.*2 21. *Heb.*12.28. and 1 *Pet.* 2.6, *They are as pillars in the house of God, and shall goe out thence no more, Reu.*3.12. *Yea, they are the Lords owne inheritance. Deut.*4.20. *Psal.* 78.71. *Psal.*2.8. *Psa.*79.1. Therefore they must indure for euer: (For an inheritance is not of any transitory and fading thing, but of such things only as are perpetuall, and indure for euer) Therefore it is impossible for them, either finally or totally to fall from grace.

15. Lastly, the true regenerate Saints of God, they haue all the inward and outward meanes and helpes that may be, to preserue and keepe them in grace: they haue the Word and Sacraments, the communion & company of the Saints; and they haue the prayers of all the Saints on earth : and they haue the continuall presence and protection of God himselfe; they haue Iesus Christ and the holy Ghost dwelling and residing in their hearts, and they haue the intercession and mediation of Iesus Christ: From whence I frame this fifteenth and last argument in this kinde. Those who haue all the inward and outward meanes that may be to preserue and keepe them in the state of grace : those who haue the Word and Sacraments, the Communion, companie and prayers of the Saints: the continuall presence and protection of God himselfe: those who haue Iesus Christ and the holy Ghost dwelling and residing in their hearts continually; and those who haue the perpetuall intercession and mediation of Iesus Christ, it is impossible for them, either finally or totally to fall from grace. But all those who are

once

once truly regenerated and ingrafted into Christ, they haue all the inward and outward meanes that may be, to preserue and keepe them in the state of grace: they haue the Word and Sacraments: the Communion, company and prayers of the Saints; the continuall presence and protection of God himselfe; they haue Iesus Christ and the holy Ghost dwelling and residing in their hearts and soules: they haue the perpetuall intercession and mediation of Iesus Christ, together with the protection of all the blessed Angels, and many such like great and glorious priuiledges which I haue mentioned and proued at large before. Therefore it is impossible for them either finally or totally to fall from grace. Thus you see, how in regard of the very present estate and condition of the Saints of God, who are once truly regenerated and ingrafted into Christ, and in respect of these many excellent, great, and glorious priuiledges which they doe inioy vpon their regeneration and insition into Christ, that it is altogether impossible for them either finally or totally to fall from grace.

Sixtly, it is altogether impossible for such as are once truly regenerated and ingrafted into Christ, to fall finally or totally from grace, in respect of the very nature of Grace it selfe. For first of all, true and sauing grace, as it is the immediate worke and fruite of Gods Spirit in our hearts: so it is of a perpetuall, incorruptible, diuine and perseuering nature, admitting of no finall end, nor totall interruption. Hence it is that Grace is stiled in the Scriptures, *the Diuine nature*, 2 *Pet.* 1. 3. *an incorruptible seed which abides for euer*, 1 *Pet.* 1. 23. *a seed remaining within the Saints*, 1 *Iohn* 3. 9. *an vnction abiding in Gods children*, 1 *Iohn* 2. 27. *a liuing well of water springing vp into euerlasting life*, *Ioh.* 4 14. *cap.* 7. 38. *a spring of water, whose waters faile not*, *Isai.* 58. 11. *an heauenly treasure which neuer weareth out, nor waxeth old*: *a treasure which neither Moth nor Canker can corrupt, nor yet theeues purloyne and steale*, *Luk.* 12. 33. *Math.* 6. 20. *and food that perisheth not, but indureth vnto euerlasting life*, *Iohn* 5. 24. *cap.* 6. 27. 47. 50. 54. Hence it is that faith is said *to be euerlasting life*, *Iohn* 17. 3. and

6. In respect of Grace it selfe. 1.

to be such a grace as *shall not faile, Luk.* 22.32. *for it is kept by the very power of God, 1 Pet.*1.5. Hence is it said of loue, that *it is as strong as death: that many waters cannot quench it, neither can the flouds drowne it, Cant.*8.6,7. Hence is it said of *the feare of the Lord, that it is cleane, indwring for euer, Ps.*19. 9. *of Charity that it neuer faileth*; that is, which neuer faileth in this life, nor in the life to come, 1 *Cor.* 13.8. of ioy in the holy Ghost, that *it is euerlasting ioy which cannot bee taken from vs, Isai.* 35.10. *cap.*51.11.12. *Iohn* 16.22. and of the *righteousnesse of righteous men that it indureth for euer, Psal.*112. 3.9. Perpetuity, immortality, and eniternity, they are of the essence of true and sauing Grace. That grace which is not perpetuall, and holds not out vnto the end, it was but false and counterfeit and neuer true, because it wanted this perpetuity, this eniternity, immortality and perseuerance, which is the very life and essence of all true grace. That which doth distinguish hypocrites from true beleeuers, and the shew and shadow of grace from the truth of grace: that which makes a specificall and essentiall difference, betweene a liuing faith and a dead faith, betweene a true beleeuer, and a temporary, is only this: True beleeuers, true grace, and true liuing faith, they alwayes perseuer and hold out to the end, they neuer die, they neuer fade or end. Hypocrites and such as haue but only a shew of true and sauing grace, they neuer perseuer, they last not, they hold not out vnto the end. Perseuerance only is that essentiall character, badge, and propertie, whereby God himselfe doth distinguish true and sauing Grace, from false and counterfeite; true Saints from Hypocrites, and other men: as wee may see expressely by these texts of Scripture, *Math.*13.3. to the 24. *Luk.*8.11. to 16. 1 *Iohn* 2.19. *Iohn* 5.25. *cap.*6.66. to 70. *cap.*8.31. 2 *Ioh.* 9. *Luk.* 8.18. *Isai.*40.29.30.31. *Iob* 17.9. *Psal.*92.12.13.14. Therefore it is certaine, that true and sauing grace, is of a perpetuall, incorruptible, diuine, and perseuering Nature, admitting of no finall end, nor totall interruption, as long as any of those that doe inioy it, haue any life and being. Grace is a part of God, of Christ, and of the holy Ghost; it

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is a part of their Image, and it participates of their nature and immortalitie: *it is the worke of God, and therefore it shall be for euer, Eccles.*3.12. Therefore it shall alwayes perseuere, it cannot die nor haue an end. Secondly, as true and sauing grace is of an immortall, perpetuall, diuine, incorruptible, and perseuering, so likewise is it of a growing and still-increasing nature; it is alwayes growing greater and greater, stronger and stronger, as we may see by these insuing Scriptures, *Iob* 17 9. *Psal.*84.7. *Prou.* 4.18. *Iohn* 14.14. *cap.*6.27. *Isai.*40.29.31. *cap.*44.4. *Ezech.*47.3.to 7. 2 *Thes.* 1.3. 1 *Pet.* 2.2. 2 *Pet.*3.18. *Luke* 2.52. and 2 *Iohn* 2. Hence it is, that grace is compared *to a graine of Mustard-seed*, which though it bee but little at the first, *yea, the least of all seeds, yet at last it growes to be the greatest of all hearbes, Math.* 13.31,32, and *Marke* 4. 31.32. *to a spring of water, springing vp vnto euerlasting life, and rising higher and higher, Iohn* 4 14 *Ezech.*47.3. to 7. Hence it is, that true regenerate Christians, are compared *vnto trees planted by the waters side, and to the Cedars of Lebanon, that are alwayes flourishing, growing and increasing, Psal.*1:3: *Psal.*52:8: *Psal.*92:12,13 14. *Psal.*104.18. *Ier.*17.8. *Hosea* 14.5,6,7. *To Calues of the stall*, which are alwayes *groing* and increasing, *Mal.*4.2. *and to liuing stones and members growing vp into an holy temple and body in the Lord*, 1 *Pet.*2.5. *Col.*2.19. and *Eph.*4.13.16. From the nature of grace thus proued and considered, I frame this Argument, which doth most euidently and fully confirme and proue my present assertion. If all such as are once truly regenerated and ingrafted into Christ, haue such graces in them, as are of a perpetuall, immortall, incorruptible, perseuering, growing and increasing nature, it must then be altogether impossible for them, either finally or totally to fall from grace. But all such as are once truly regenerated and ingrafted into Christ, haue such graces in them, as are of a perpetuall, immortall, incorruptible, perseuering, growing and increasing nature. Therefore it must bee altogether impossible for them, either finally or totally to fall from grace. The sequell of the maior proposition cannot be denyed: vnlesse you will say, that

Obiect. though grace bee permanent, immortall, perseuering, and increasing in its owne nature, but yet it is not so in respect of vs: that it is perpetuall alwayes in it selfe, but not in vs.

Answ. I answer, that if grace in its proper nature bee perpetuall, immortall, and alwayes perseuering, then it must of necessitie bee so in respect of vs. First, because that which is perpetuall, permanent, immortall, and alwayes perseuering in its owne nature, must needs bee so in all respects; for nothing can bee truly considered, as abstracted from its owne essence and nature, for then it ceaseth for to bee the thing it is, especially if it bee considered in a Notion which is quite contrary to its nature: A thing that is immortall and perpetuall in its owne nature and essence, cannot bee considered as a thing that is mortall and momentarie, because this consideration destroyes the essence and nature of the thing considered. If therefore grace be immortall, incorruptible, and perpetuall in its owne nature, it cannot bee mortall, corruptible, and transitorie in respect of those that doe inioy it? Secondly, Grace hath neuer any essence, being, or subsistence but in man: it is no substance, but an habit and quality, and therefore it hath no being, essence, or existence in it selfe, but as it is conioyned with its subject man: Let grace be seuered from man, or man from grace, then grace must needs perish and cease to be: it cannot subsist of it selfe, it cannot bee transferred to another subject, and therefore it must needs vanish and come to nought. If grace therefore hath no being, essence, subsistence, or existence of its owne, but only as it is inherent in its proper subject man, if it bee immortall, perpetuall, and alwayes perseuering in its owne nature, it must needs bee so likewise as it is in man, because it hath no being, no essence, no nature or existence, but as it is in man. Wherefore this your answer which would giue grace a being, and subsistence of its owne abstracted from its subject man, must needs bee false and idle: and so the sequell of the Major proposition can neuer bee denied. If you denie the Minor proposition, that true and sanctifying grace is not of a Diuine, permanent, perpetuall, immortall,

growing

growing and increasing nature. I answer, that the premises doe sufficiently and vndeniable proue it. But you will ob- *Obiect.1.*
ject. First, that Grace may decay in part, it may decay in the fruites, and in the degrees of it, therefore it may decay in the whole: and so it is not of a Diuine, perpetuall, and immortall nature. To which I answer first. That in grace *Answ.*
there are these two parts: First, there are the seedes and habits of grace, which are here in question: secondly, there are the degrees, and the fruites of grace which are not controuerted here. True it is that the fruites, the effects, and the degrees, the strength and vigor of grace may decay in part, and be suspended for a time, but the habit and the seed of grace they neuer perish, they neuer doe decay, they neuer suffer any diminution or abatement: the decay, the fading and suspention of the fruites and effects of true and sauing grace, doth not argue or imply a decay or diminution in the seed and habit of grace. No man is so simple as to argue thus, the Sunne is oft-times hindered from shining on vs, by reason of the interposition of the Earth, therefore the Sunne is not alwayes of a shining nature: Or the Sun doth not alwayes shine so bright at one time as it doth at others: therefore there is some defect, decay, and imperfection in the Sunne it selfe. No man will argue thus the effects, the fruites and faculties of the soule doe oft-times decay, by reason of sickneſse, old age, or distemperatures of the minde, therefore the soule it selfe doth decay, and so is not eternall: so neither is this a good argument, the fruites, the effects, and the operation of true and sauing grace doe some-times decay in men, and are oft-times suspended; therefore the very seeds and habits of grace doe decay, and so they are not of a perpetuall and immortall nature. Wee all see by common experience, that the leaues and fruites of trees, of grasse and hearbes, doe annually decay, and yet the trees themselues, and the rootes of grasse and hearbes are alwayes liuing, and doe not decay with them. So it is with Grace, the sense and feeling of it, the strength and vigor of it, the fruites and effects of it may bee weakned, lessened, and

ſuſpended for a time, but yet the ſeed and habit of grace remaine without any diminution or decay at all. Secondly, I anſwer, that the remiſſion, diminution, and ſuſpention of the degrees, the operations and the fruites of grace, proceed not from any defect or decay in the ſeed, the habite or roote of grace, but from ſome externall cauſe and impediment, which doth hinder and ſuppreſſe the operations and the fruites of grace. For either it proceeds from God himſelfe, who doth ſometimes withdraw and ſuſpend the influence of his holy Spirit into our hearts for a ſeaſon (which ſhould quicken and inliuen theſe fruites and operations of grace) to humble vs, and to make vs ſee our weakneſſe without his aſſiſtance: or to cauſe vs for to priſe the influence and aſſiſtance of his Spirit more then wee did before: or to ſtirre vs vp to ſeeke him with greater diligence and importunity, or to puniſh vs for ſome neglect or ſinne. Or elſe it proceeds from ſome defect or impediment in our ſelues. For either wee neglect the meanes of grace in part or in the whole: we doe not vſe them all, or elſe wee vſe them but negligently, careleſſely, and ſuperficially: or elſe wee doe not cheriſh and ſtirre vp theſe ſweet and comfortable motions, which Gods Spirit doth infuſe into our ſoules: or elſe wee grieue the good Spirit of God, and hinder his ſweete influence into our hearts, by ſome ſinne or other which wee doe commit: or elſe there is ſome indiſpoſition, either of body or minde, which doth ſuppreſſe and hinder the operations, fruites, and effects of grace for a ſeaſon. So that theſe defects, ecclipſes, and ſuſpentions in the operations, fruits, and effects of grace, proceed not from any defect or decay in the habite and ſeed of Grace it ſelfe, but from ſome extrinſecall cauſes and impediments, which though they doe ſuſpend, and cloude the operations and fruites of Grace for a ſeaſon, yet they neuer extinguiſh, nor yet annihilate and extirpate the ſeed and habite of Grace which is in men. And no ſooner are theſe outward impediments remoued, but the habite and ſeed of Grace, become more operatiue, more ſtrong and vigorous, then euer they were before. Wherefore this firſt obiection

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makes nothing at all against this perpetuall, immortall, and perseuering nature of true and sauing Grace. But now you will obiect in the second place. That true and sauing Grace, perpetually requires some spiritnall nourishment and food to feed it and preserue it, or else it would decay and perish; therefore it is not of a perpetuall, permanent, and immortall nature. To this I answer: First, that the antecedent is false, For these things that are of a fading, and corruptible nature, though they had alwayes food to nourish and to feed them, yet they would come to ruine and haue an end: as wee may see in men, beasts, and plants: let them haue all things necessary to preserue and keepe them in life and being, yet they die and perish, because they are of a corruptible and mortall nature. But those things that are of an immortall nature, though they require food to nourish and preserue them; they cannot die, nor yet decay and peresh, if they haue food and meanes to nourish and preserue them, not because the food preserues them, but because they are of an incorruptible and immortall nature: it is not the food and nourishment, but the very nature and essence of the things themselues, that makes them immortall and incorruptible. Secondly, I answer. That grace and the food which should preserue and keepe it are inseparable, and they can neuer bee disioyned one from the other. Where euer God giues true and sauing grace, there he giues all other things that are requisite and necessarie to preserue it. *God neuer gines men Christ, but he doth together with him freely giue them all things*, Rom. 8. 32. Hee neuer giues grace and spirituall life to any, but hee doth likewise giue them *all things appertaining vnto life and godlinesse*, 2 Pet. 1. 3. Therfore if the seed and habit of true and sauing grace, being inseparable from the meanes of Grace which should preserue them, though they require meanes for to preserue and nourish them, may be of a perpetuall, incorruptible, and immortall nature. Thirdly, I answer, that all the holy duties which wee doe, and all the meanes of grace the which we doe inioy, doe not giue an efficacie and strength to grace of themselues, but it is grace that giues the efficacie and vertue vnto them. For

Obiect. 2.

Answ.

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where there is no grace at all, there can bee no good vse of the meanes of grace, nor no good and profitable performance of holy duties. Grace giues an efficacy to the meanes of grace, through the blessing and assistance of the God of grace: and holy dutyes giue not a being or an essence to the habit and seed of Grace, but grace giues an essence and a being vnto them; so that they doe not preserue grace, but grace them. True it is, that grace without the workes of grace is dead, euen as a tree that beares no leaues nor fruite is dead: but yet those workes and fruites of grace, and this vsing of the meanes of grace, doe not so much preserue and nourish grace, as grace doth preserue and nourish them; euen as the fruits and leaues giue not a being, and preseruation to the tree, but the tree giues a being and a preseruation vnto them. And therefore seeing the efficacie and vse of the meanes of grace, doe depend more vpon grace, then grace it selfe doth vpon them: therefore though these means of grace are requisite and necessary to preserue grace, yet it followes not thereupon, that grace is not of a perpetuall and immortall nature. Fourthly, I answer, that grace is an infused habit, created and produced in our hearts and soules by the holy Ghost himselfe, so that though it bee inlarged and increased by vsing of the meanes of grace; yet it depends not wholly vpon these meanes, neither can it bee vtterly extinguished, and lost for want of vsing them. Habits that are meerely acquisite, and haue their being and their rise from actions, may vtterly be lost and discontinued for want of actions to preserue them, because they may bee dissolued in the same manner as they were first acquired: they were gotten by actions, and therefore they may be lost for want of actions. But habits which are not got by action, but are infused into men (as grace is) cannot bee lost for want of actions, and therefore they are not preserued by actions only, and the outward meanes of grace, but by vnion and coniunction with him that did infuse them. Now all the true and sauing graces which we haue, they come *from our vnion and coniunction with Iesus Christ our head, and from his*

his fulneſſe, wee doe receiue grace for grace, Iohn 1. 16. Eph. 1. 22. 23. cap. 2. 21, 22 cap. 4 13. 15. 16. and Col. 2. 7. 19. Suppoſe then that a man were vtterly depriued of all the outward meanes of Grace, and of all thoſe helpes which ſhould increaſe, nouriſh, and preſerue his graces, yet his graces ſhould neuer faile nor yet decay, becauſe that he is ſtill vnited and conjoyned vnto Chriſt, who like a liuing, bountifull, and gratious head, doth alwayes convey abundance of ſpirituall life and grace to all his true and liuing members, euen when all outward helpes and meanes of Grace doe faile them. So that theſe outward meanes of Grace they are not neceſſarily and ſimply required, to the being and exiſtence of grace, but only to the better being and exiſtence of it: and therefore grace though it require outward meanes and helps for to nouriſh and preſerue it; for its better being and exiſtence, yet it proues not, that it is not of an incorruptible and perpetuall nature, becauſe it requires them not alwayes as ſimply neceſſarie for its being and exiſtence. Laſtly, I anſwer, that the outward meanes of Grace, and the practice of holy duties, doe not nouriſh and preſerue our graces in vs immediatly, but mediately and ſecundarily by preſeruing our vnion and conjunction with Chriſt and with the holy Ghoſt, and by drawing of vs neerer vnto them. The outward meanes of Grace may be ſaid to preſerue and nouriſh Grace, in the ſame manner as the meate wee eate, may bee ſaid to preſerue and nouriſh our ſoules: not immediatly, but mediatly: and therefore this objection makes nothing at all againſt the perpetuitie, and immortality of true and ſauing Grace. If now you object in the third place: that Grace doth not alwayes grow and increaſe, and therfore it is not of a growing: and increaſing nature. I anſwer, that the Argument followes not. If a man ſhould argue thus: Trees doe not alwayes grow, eſpecially in Winter: therefore they are not of a growing nature. Or men doe not alwayes vſe reaſon: therefore they are no reaſonable creatures: this were an abſurd and idle argument: your argument is the ſame in ſubſtance. Grace doth not alwayes grow and increaſe: there-

Obiect. 3.

Anſw.

fore it is not of a growing and increasing nature: and therefore it followes not. But to answer punctually to this your Argument; Grace in it selfe is alwayes of a growing and increasing nature; though by reason of some outward lets and impediments, it doth not alwayes grow and increase. The reason why good Christians doe not alwayes grow and increase in grace, but oft-times stand at a stay, and perhaps goe backwards to: is not from any defect in Grace which would alwayes spring and grow: but in Christians themselues, who hinder and suppresse this growth. Grace doth alwayes grow and increase, if there bee no strong lets and impediments for to hinder it. Wherefore since true and sauing Grace is of a permanent, perpetuall, immortall, incorruptible, perseuering, growing, and increasing nature: it is impossible for those that haue this Grace (as all those who are once truly regenerated and ingrafted into Christ must needs haue it, or else they were neuer truly regenerated and ingrafted into Christ) either finally or totally to fall from it againe, euen in respect of the very nature of Grace it selfe.

7. Seuenthly in respect of the dangerous consequences which else would follow.

Lastly, it is altogether impossible for such as are once truly regenerated and ingrafted into Christ either finally or totally to fall from grace, in respect of the many dangerous consequents which else would ineuitablie follow vpon the contrary; and that both in respect of the Trinity; in respect of the true Saints of God; in respect of grace; and in respect of the Church of God in generall, but specially of our Church of *England*.

1. Firſt, theſe dangerous conſequents would follow euen in respect of the Trinitie and Dietie it selfe.

1. For first, it would derogate from the honour of the Trinitie. What greater dishonour could there be vnto the whole Trinitie? What greater dishonour to Father, Sonne, and holy Ghost then this, that they should suffer any of those Saints whom they haue chosen for themselues, and vndertaken to preserue and keepe, to fall from grace? that *they should begin to build* the fabricke of grace in men, and yet be vnwilling or

vnable

vnable for to make an end? that they should make so many absolute couenants and promises to preserue and keepe the Saints from falling and not performe their words? that they should giue true grace to men, and yet repent them of these gifts and take them quite away? that they should owne such for their followers, their seruants and attendants, their children and their friends, as should disgrace them by their falls, and bring a scandall vpon the profession of their names? What would Atheists, what would Heathens say, if they should heare of this position, that the true Saints of God may apostacie and fall away from grace? would they not say, that it were farre better to haue no God at all; that it were farre better to haue an Idoll God, then such a God as this, as either will not, or cannot keepe his Saints from falling from him? Certainely, this very Doctrine of the Apostacy of the Saints dishonours all the Trinitie in all their sacred and most glorious attributes: yea, it depriues God of his Dietie, it puls him from his throane, and sets vp man aboue him: it makes God to be no God at all; or at least, to be no better then an Idoll, or an idle God. Wherefore in respect of this dishonor, which else would light vpon the whole Trinitie, this Doctrine of the perseuerance of the Saints must needes be true.

Secondly, if the true regenerate Saints of God might Apostatize and fall away from grace, it would derogate much from the word and promise of God and Christ. For they haue promised to preserue all such as are once truly regenerated, and to keepe them from falling: they haue promised, that their graces shall not faile; that they will giue them perseuerance to the end: that they will finish the worke of grace begun within them: that they will preserue them blamelesse to the day of Christ, and keepe them so that they shall neuer perish but haue euerlasting life: as I haue proued at large before. If then the Saints of God might either finally or totally fall from grace, where then were the truth of God and Christ? where were the performance of their word and promises? wee might then say that all these promises of God were but false and counterfeite, and so we should make God

and Christ no better then the Diuell himselfe, *who is a lyar and the father of lyes. Iohn.* 8. 44. Yea, I may boldly say, that this assertion, of the Apostacie of the Saints, would quite ouerthrow the whole frame and fabricke of the word of God. For take the whole Scripture from the beginning to the very end of it, the whole frame and fabricke of it, serues to no other end and purpose, but to take away all from man in matters of grace, and to attribute all to God, that so he only, and not man, might haue the praise and glory of all. Now this assertion of the Apostacie of the Saints, it takes all away from God, and attributes all to man, that so man might glory in himselfe onely and not in the Lord. It giues a man free will to reiect or receiue grace at the first: and it giues him full power and ability to reiect or to retaine grace after hee hath receiued it: it takes away Gods prouidence, kingdome, soueraigntie and power ouer man, it exempts man wholly from his jurisdiction: it makes man an absolute creature; it makes him a God and Lord ouer himselfe: whereas the Scripture doth take man of from his owne legges, and subiects him wholly vnto God, in whose hands, his life, his thoughts, his will, his waies, and all his actions are: and so it dissolues and ouerturnes the whole frame and fabricke of the Scriptures; and strikes at the very foundation and roote of all religion. Wherefore this Doctrine, of the Apostacy of the Saints, can neuer be admitted to bee true, euen in this respect; and so my present assertion must be sound and orthodox.

3. Thirdly, if the true regenerate Saints of God might fall quite away from the state of grace: it would derogate much from the great goodnesse, and the infinite mercy and loue of God vnto his children. For if those Saints of God might fall quite away from grace, where then were the exceeding riches of Gods mercy? where were the gratiousnesse and infinite goodnesse of his nature? where were the freenesse, the constancy, and vnchangablenesse of his loue? If you obiect that the fault is not in the loue of God to them; but in their want of loue to him. I answere first, that Gods loue

Obiect. 2.

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to them is free and voluntary: *Hosea* 14.5. *I will loue them freely*: therefore if God should quite withdraw his loue from them for their disobedience vnto him, this freenesse of Gods loue would be much tainted and blemished, and the breach would light on God. Secondly, Gods loue to them, is the cause of their loue to him. 1 *Iohn* 4. 10. 19. and it is the loue & mercy of God which should preserue and keepe the saints in obedience, loyalty, and subiection vnto him: yea, God himselfe hath promised, *to preserue their whole spirit, soule and body blameleſſe vnto the comming of our Lord Iesus Christ.* 1 *Thes.* 5. 23, 24. If therefore God should suffer them to sin against him, and so to incurre his displeasure, whereas hee hath vndertaken *to preserue them blameleſſe vnto the comming of Iesus Christ*, the breach must bee first on Gods part in suffering them to sinne, and not on theirs, who hath no power of their owne without the power and ayde of God to keepe themselues from sinne. If a man had a deare intire friend who was like to perish vnlesse he did relieue and helpe him: if now hee should absolutely promise him to sucour aud releiue him, and then faile him at the last: if now this man should perish, the blame would now light vpon him that should haue helped him, and not vpon him that perisheth. *God is able to keepe his Saints from falling* from him. *Iude* 24. and he hath promised for to doe it. *Psal.* 37. 24. *Psal.* 155. 1. *Psal.* 121. 3, 7, 8. *Psa.* 145. 13, 20. He that hath giuen vs grace, hath promised to preserue and keep it for vs, because we cannot doe it of our selues. If then wee might loose this grace and fall quite from it, the blame would light on God, and on the whole Trinitie, who are both able and onely able to preserue and keepe the saints from falling, and haue likewise promised for to doe it: and not on the saints themselues who are not able of themselues, to keepe themselues in the loue of God, and to preserue themselues from falling from him: and therefore this your Doctrine can neuer bee admitted to be true. *Answ.*

Fourthly, if the true regenerate saints of God might fall quite away from the state of grace: it would derogate much 4.

from the omnipotencie and mightie power of the Trinitie: and from the vertue and efficacie of the meanes of grace. For if these might fall from grace, where then were the omnipotencie and mightie *power of God* and Christ, which should preserue and *keepe them through faith vnto saluation*? where were the efficacie and power of the holy Ghost? where were the strength, the life & mighty operation of the word of God and of the meanes of grace, which should conquer and subdve the very Prince of darknesse and *trample him vnder feete*? which should cast downe imaginations, the strong holds and forts of sinne and lust, *and euery thing that exalteth it selfe against the knowledge of God, and bring into captinity euery thought to the obedience of Christ*? where were the efficacie and power of the death and passion of Iesus Christ, *which should destroy out of the Saints the workes of the Diuill, the power of Satan, and the whole body of sinne*? where were the efficacie & power of that *feare which God will put into their harts that they may not depart from him*? Certainely this assertion, would derogate very much from the omnipotencie and mightie power of the whole Trininie, and from the efficacy and power of grace and of the meanes of grace: and therefore it cannot be admitted to be true and orthodox.

1.Pet.1.5. Ioh.10.28,29. Rom.16.20. 2.Cor.10.4,5. 1 Iohn.3.8. Heb.2.14.15. Rom.6.6. Ier.32.40.

5. Fifthly, if the saints of God might Apostatize and fall from the state of grace, it would derogate much from the infinite justice and wisdome of almightie God. For when as God shall haue once accepted of the death and passion of his only Sonne in full satisfaction for the sins of all his true and faithfull members: when God shall promise for the merits of this his Son to pardon all their sins, and *to remember their iniquities no more*: when Christ shall purchase grace, and all things appertaining to life and godlinesse; when he shall purchase perseuerance, heauen, and eternall happinesse for them, and God shall in his justice promise, to make all these things good vnto them: if after all this, they should fall from grace, and bee depriued of all these things which Christ hath purchased for them, where then will this infinite justice of God appeare? Yea, where will his infinite wisdome bee? Can it

Ier.31.34.

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ſtand together with Gods infinite wiſdome, to diſcourage and deiect the hearts and ſoules of any of his ſaints, to weaken and abate their loue to him, and to make them cold and negligent in his ſeruice; to bring a ſcandall vpon himſelfe, and vpon the profeſſion and profeſſors of his name, which are the ineuitable conſequencies of this your doctrine? what juſtice or what wiſdome would there be in God if this were true? Doubtleſſe very little or none at all: and therefore this doctrine of perſeuerance muſt be true.

Sixthly, if the ſaints of God might fall from the ſtate of grace, it would much eclipſe the efficacie of Chriſts death and paſſion, and the vertue andr powe of his interceſſion. Where were the efficacy, where were the merits, where were the end, the worth and benefit of Chriſts death and paſſion, if it could not *ſaue men to the vtmaſt*, and preſerue them from falling from the ſtate of grace? to what end and purpoſe would his death and paſſion ſerue? If this were true, then Chriſts ſhould be but an imperfect Sauiour: a Sauiour, and yet no Sauiour: a Ieſus at one time for to ſaue vs, and yet afterwards a Iudge for to condemne vs. Then a man might be oft times ſaued, and oft times damned: one howre in the ſtate of grace, another in the ſtate of damnation: a man might be oft times ſaued in one month, in one weeke, and in one day. And if ſo, where were the efficacie of the death, where were the vertue of the interceſſion of Chriſt? Chriſt by his death and paſſion hath *purchaſed eternall redemption* for his true and faithfull members; and *hath perfected thoſe that are ſanctified for euer*: and now he is in heauen he makes perpetuall interceſſion to his Father for them, *to keepe them in his owne name*, to *preſerue them from euill*, and from falling from him. If then thoſe members of Ieſus Chriſt might notwithſtanding fall from the ſtate of grace which once they haue, the very death and interceſſion of Ieſus Chriſt would bee of very little, or of no effect, and the very deareſt of Gods ſaints and children could reape no benefit or comfort from them.

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Heb. 9. 10. Heb. 10. 14.

Iohn. 17. 11. 15. 23.

Seuenthly, if this were true, that the Saints of God might fall away from the ſtate of grace, it would make the ſweete

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and comfortable working of Gods Spirit in the hearts of all Gods children, to bee but a meere deluſion and impoſture, or at leaſt, but a meere lying fancie and a vaine conceite. For this I am well aſſured of, that euery ſanctified growen and experienced chriſtian, which hath felt the working of Gods Spirit in his heart, can teſtifie, that the Spirit of God hath ſo ſealed this truth vnto his ſoule, and ſo firmely ſettled and ingrauen it in his heart, that he can neuer depart away from God, or fall finally or totally from grace. Wherefore this poſition which would falſifie this working of Gods Spirit in the hearts and ſoules of all his faithfull children muſt needes be falſe and odious, and cannot be admitted.

8. Eightly, if this ſhould be admitted, that the true regenerate ſaints of God might fall from grace, it would rob the Lord of the hearts and ſoules of all his ſaints, it would much abate, if not quite extinguiſhing the zeale and feruency of their loue to him. If men could not bee ſure of their owne ſaluation, if they could not bee ſure of Gods conſtant and immutable loue to them: if they could not bee ſure of heauen, and of ſome benefit or aduantage by the death of Chriſt, who is there that could loue the Lord, at leaſt in that degree as if hee were aſſured of all theſe? That which kindles holy affections in vs, that which warmes our hearts and ſoules, and doth euen fire and inflame them, with an ardent, feruent, zealous and burning loue to God and Chriſt, is the infallible and full aſſurance, of their vnchangable and conſtant loue to vs, and the ſerious conſideration of that ſure and certaine ſtate of grace and glory, which they haue prouided and prepared for vs, If men were not in ſome good meaſure perſwaded of their totall and finall perſeuerance in the ſtate of grace, and ſecretly aſſured of the perpetuall and conſtant loue of God and Chriſt to them, that they will loue them and preſerue them to the end, and giue them that eternall crowne of glory which is prepared for the ſaints in heauen, they would not, nay they could not loue the Lord, as elſe they might and would doe: they could not priſe him aboue all things elſe; they could not ſequeſter their hearts

hearts and soules from other things to set and fixe them wholly vpon him, as vpon their chiefest ioy and onely treasure. And therefore this Doctrine which would robbe the Lord of the hearts and soules of all his children, and lessen, abate, extenuate, if not wholly extinguish the heate and vigor of mens loue to him, must needes be odious and abominable to such as loue and feare the Lord, and cannot be admitted to be true.

Ninthly, If this should be admitted, that the true regenerate saints of God might Apostatize and fall away from the state of grace, it would robbe the Lord of all the praise and glory that is due vnto his name. If men might loose those graces which God bestowes vpon them; if it were not Gods goodnesse, might and power, but their owne strength, their owne care and diligence that did preserue them, in the state of grace: if men could not bee sure of the loue of God and Christ, of heauen and eternall happinesse, but might loose them all at last, who is there that could praise the Lord, and giue him the glory which is due vnto his name? There are but two chiefe grounds and causes of praysing God in a spirituall and heauenly manner. The first is the free loue and bountie of God, in bestowing grace vpon vs, and working of it in vs, without any merit or desert of ours: the second, is the perpetuity of his loue, in the preseruation and continuance of those graces which hee bestowes vpon vs. The chiefest ground and cause of euery true Christians thankfulnesse vnto God is this: that God hath beene exceeding gratious & mercifull vnto his soule, and that this mercy of God indures for euer: the 136 *Psalme* is wholly spent in praysing God, and that onely vpon this ground, *because his mercy indures for euer.* Now this position, that the true regenerate saints of God may fall away from grace, it takes away both these causes and grounds of praysing God: it attributes both the begining, and the end, the continuance and the perseuerance of grace to mans freewill and power, and not to God: it makes man, both the beginer, and the preseruer of his owne grace: and it makes the grace and mercy of God, to- 9.

gether with those spirituall and heauenly graces which hee bestowes on men, to be but momentary and fading, and not to indure for euer: and so it robbes the Lord of all the praise and glory which is due vnto his name. Therefore it must needes bee a damnable and pernitious Doctrine, and cannot be admitted.

10. Tenthly, if this were once admitted, that the true regenerate saints of God might fall from the state of grace, it would rob God of his worship, and make men negligent and careless in his seruice: for what man is there that would euer labour or take paines for grace, if he might loose it after that he had gotten it? who is there that will labour after perishing and fading treasures which he is not sure for to keep? who is here that would labour and take paines for grace, or spend his life in doing of God seruice, if *hee might loose the things which hee hath wrought, and not receiue a full reward*? would any wise or well aduised man, consume and spend his time and daies, in purchasing of such a treasure or possession which hee were not sure alwaies to inioy? would any man take paines to sowe the seed of grace, wher he were not sure for to reap the fruites? It is Christs owne counsell and aduise to all his saints. *Labour not for the foode that perisheth, but for that which indureth vnto eternall life. Iohn 6. 27. and lay not vp for your selues treasures on earth, where moth and rust doe corrupt, and where theeues breake thorough and steale. But lay vp for your selues treasures in heauen, where neither moth nor rust doth corrupt, and where theeues doe not breake thorough nor steale. Math. 6. 19. 20.* If therefore grace were such a treasure that might bee lost and perish, the Saints of God euen by Christs owne rule were not to seeke it: nay, they would not, neither could they seeke it, they could not serue the Lord with that diligent auxious and industrous care as now they doe; they would grow very slacke, negligent and careless in his seruice. For though it be alwaies true, that the true Saints and children of God, ought not, nor doe not serue the Lord onely or principally for the wages of heauen and eternall life, or out of selfeloue or selfe respects, but for himselfe: yet that which

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doth most incourage them and make them more forwards, actiue, zealous and liuely in Gods seruice, is the consideration of that large and great reward, which God out of his mercy and goodnesse hath promised them for their seruice, of purpose to incourage them, and to make them actiue in it. This is euident by the example of *Moses*: *Heb.* 11.24,25, 26. *who refused to be called the sonne of Pharohs daughter, chusing rather to suffer affliction with the people of God, then to inioy the pleasures of sinne for a season*: and why did he doe all this? *for he had respect vnto the recompence of reward.* So the *Hebrewes* themselues, *they tooke ioyfully the spoyling of their goods*, onely for this reason, because they *knew that they had in heauen a better and more indwring substance. Heb.*10.34. Yea, who euer he be that comes to God, he must not onely *beleeue that God is*: Heb.11.6. *but also that he is a rewarder of all such as doe diligently seeke him*: for if he should consider the seruice of God abstracted from the reward, it would make him negligent and weary of Gods seruice. Wherefore if this assertion were once true, that the true regenerate saints of God, who haue spent their whole life and strength in doing of Gods seruice, might after all their care and paines, fall quite away from grace, and so loose the reward of all the workes which they had done, you should haue few or none that should deny themselues, or yet forsake their carnall friends and pleasures, or their present worldly honours, riches, and preferments, (which after your computation, are like to be more permanent then their graces,) that so they might seeke vnto the Lord alone, and serue him diligently with all their hearts and soules: you should haue few or none at all that would be forwards, diligent & feruent in the worke and seruice of the Lord. Wherfore this assertion must needes be false and dangerous euen in this respect, and so cannot be admitted for a truth.

Eleuenthly, if the true regenerate saints of God might fall 11.
from grace, it would rob the Lord of many zealous and faithfull prayers; and it would make that exquisite forme of prayer which Christ himselfe hath framed for vs, to be but vaine and idle: for if our perseuerance in grace should not depend

on God, but on our ſelues, (as our *Antagoniſts* doe and muſt affirme, or elſe they would to wrecke) how few men would there bee, that would power out their hearts and ſoules before the Lord, in feruent and faithfull prayers? If it were in mens owne power to take vp, to preſerue, and to reiect their graces at their pleaſures, what neede men to pray to God at all? if God doth nothing in this buſineſſe, our prayers vnto him were vaine and idle, God ſhould haue no prayers at all for any ſpirituall things, if this were true, and it would be to no purpoſe for to pray vnto him for grace and perſeuerance, *Peter* then ſhould be very much miſtaken in praying thus to God for thoſe Saints to whom he writes. *The God of all grace who hath called you vnto his eternall glory by Chriſt Ieſus, make you perfect, ſtabliſh, ſtrengthen, ſettle you:* *Paul* ſhould thē be miſtaken in praying thus for the *Theſolonians*. *The Lord make you to abound and increaſe in lone one towards annother & towards all men, to the end that he may eſtabliſh your hearts vnblamable in holineſſe before God euen our Father, and ſtabliſh you in euery good word and worke. For hee which eſtabliſheth vs with you in Chriſt is God.* *David* ſhould be then miſtaken in praying vnto God *to vphold and ſtabliſh him with his free Spirit*: and that prayer which Chriſt himſelfe hath framed and commanded vs to vſe, ſhould be but ſuperflous and to little purpoſe. For who would or could pray thus to God: *thy kingdome come; thy will be done on earth as it is in heauen: leadvs not into temptation, but deliuer vs from euill*; if God had no rule and ſway ouer him, if God did not giue him perſeuerance, and preſerue his graces in him; if man himſelfe had free-will and power to take and to reſiſt grace, to preſerue and keepe it, or for to reiect it? Wherefore ſeeing that this aſſertion, it it were admitted, would robbe the Lord of many faithfull prayers which now his Saints doe make vnto him for their perſeuerance; and ſeeing it would make that very prayer which Chriſt himſelfe hath recorded and compoſed for vs, to bee ſuperflous, vaine and idle, it cannot be admitted to be true.

1 Pet. 5. 10.

1 Theſ. 3. 12, 13.

2. Theſ. 2. 2. 17. 2 Cor. 1. 21. Pſal. 51. 14.

12. Twelfthly, if this ſhould be admitted for a truth, that the Saints of God might fall quite away from the ſtate of Grace,

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it would take away all absolute and irrespectiue predestination and election to eternall life: one of these three must then necessarily follow; that either the Saints of God who are predestinated to eternall life, may fall from grace and perish: or that there are some men who are truly regenerated and ingrafted into Christ, who were neuer predestinated and elected to saluation: or that God did only predestinate men vnto saluation out of the foresight of their faith, their workes and perseuerance: which are all *ex diametro* opposite and contrary to the Scriptures, to the Fathers, to the Doctrine of the Church of *England*, and to all orthodox and Protestant Diuines of moderne times: and therefore cannot be admitted.

Lastly, if the true regenerate Saints of God, might fall quite away from grace, out of the freedome and libertie of their owne wills: then saluation or damnation should depend, meerely vpon the fickle and vnconstant will of man, and not vpon the stable and immutable decree and purpose of Almighty God: then man, and not God should bee the author of his owne saluation: and so saluation should not bee of *God that sheweth mercy, and disposeth all things according to the purpose of his owne free will and pleasure*, but of man that willeth and persuereth out of the strength and power of his owne free will. Man should then bee his owne God, his owne gouernour and director, his owne judge and sauiour, if this were once admitted to be true; which would bee a great disparagement to Gods supremacie, and to the death and passion of Iesus Christ. And therefore in regard of these dangerous consequences, in respect of the whole Trititie, this doctrine cannot be allowed to be true, *that the Saints of God may finally or totally fall away from the habit, and state of true and sauing grace.* 13.

Secondly, as this Doctrine of the finall or totall Apostacie of the Saints, would produce many dangerous consequencies in respect of the whole Trinitie, in respect of Father, Sonne, and holy Ghost: so would it doe the like in respect of regenerate men themselues. 2.

1. For, first it would cause men for to call Gods truth, Gods word, and promises into question, for when as a man shall reade in diuers places of the Scripture, that the righteous and those that trust in God shall neuer bee remoued: that they shall continue to the end, and neuer faint nor faile, that God will perfect and finish the worke of Grace within them, and preserue them blamelesse to the day of Christ: that hee will keepe them so, that they shall neuer fall nor perish, and the like: if this should stand for currant truth, that the Saints of God may notwithstanding fall from the very state of Grace; it would cause men for to doubt of the truth of Gods word and promises, and to account no better of the word of God, then of a fable or a meere imposture: it would cause them to denie the Faith, and to turne either Atheists or Pagans at the last: and therefore it cannot bee admitted.

2. Secondly, it would depriue true Christians of all true happinesse in this present life, it would make them to bee but miserable and wretched men, when as the word of God reputes them happy, and stiles them blessed men. For if it be grace, and that only which makes the Saints of God to be happy men, euen in this world of misery (as the Scripture saith it is) if it were possible for Christians for to loose this grace, and to fall from it againe, it were impossible for them to be happy here. For happinesse is such a stable and perpetuall thing, as where it is once possessed, it cannot bee lost. Philosophers could say, that hee was neuer a happy man, that might afterwards become miserable: if morall happinesse were so permanent, shall not Christian happinesse which farre excells it be so to? Doubtlesse those whom God himselfe pronounceth blessed, are blessed and happy men for the present, yea, and *they shall bee such* for euer, *Gen.* 27.33. and *Num.* 23.8 20. God himselfe hath pronounced all such as are once truly regenerated and ingrafted into Christ to bee blessed and happy men (as I haue proued it at large before) therefore they are and shall be such for euer. Now this position, if it were granted, would quite depriue

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the Saints of God of all their happinesse, it would strip and robbe them of their graces, which are the only treasure of their soules, and *make them of all men most miserable*, where as they are the only blessed of the Lord: wherefore this position cannot be granted to bee true, euen in this respect. 1 Cor. 15. 19.

Thirdly, it depriues the Saints of God of all true joy and comfort, it robs them of that peace of conscience, of that joy and comfort of the holy Ghost, of those spirituall and heauenly consolations, which are more sweet and pleasant to them then life it selfe, or all things in the world besides, and so vnutterable and beyond expression, that none can know the pleasantnesse and sweetnesse of them, but such as feele them and inioy them; it robs and spoyles the hearts and soules of all true faithfull Christians, of those inestimable and invaluable ioyes and consolations, and fills their soules with doubts, with terrors and amazements. For what is that which doth so joy, so comfort and refresh the hearts and soules of faithfull Christians? What is that which fills them full of joy vnspeakeable and glorious? but only this, that *their names are written in heauen*, that their peace is made for euer with God; that they are justified and sanctified by Iesus Christ: *that they are passed from death to life, and shall neuer come into condemnation*: that they are so established and settled in the state of grace, that they shall neuer fall, nor be remoued from it: and that they are so thorowly ingrafted into Christ, that they shall neuer bee broken off from him againe. But if this once were true, that these Christians might either finally or totally fall from grace: that they might vtterly loose all the good things which they had done in all their liues, *so that they should not bee any more remembred*: that they might loose Gods loue and fauour: loose Christ Iesus, and all the rich benefits and merits of his death and passion, loose the holy Ghost and all the comforts and graces which they haue by him; How dolefull, how miserable then should the state of Christians bee? how would their soules droope and languish with griefe and heauinesse, which now doe euen dance and leape for joy? 3. Luke 10. 20. Iohn 5. 24. Ezech. 18. 24.

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how would their zeale, their loue, and courage be abated? how would their mindes and consciences bee perplexed? how would the diuell vex and torture them after euery small and little sinne which they should commit with this *Quare*: doe I yet perseuere? am I yet in the state of grace? or am I not already fallen from it by my sinnes? Certainly if this exposition were once imbraced as a truth, the diuell would so tyrannize ouer weake, scrupulous, and tender-hearted Christians by this meanes, that he would euen driue them almost vnto dispaire, and send them downe with griefe and sorrow to their graues, where as else they should haue alwayes cause to laugh and sing. The state of Christians is a state of joy: God himselfe commands them, *to reioyce euermore. To reioyce in the Lord alwayes, and againe for to reioyce. To bee ioyfull in glory, and to sing aloud in their beds for ioy* of heart. Therefore this position which would depriue the Saints of God of their very heauen vpon earth, of all their sweet and heauenly joyes and consolations, and of all the grounds and causes of their joy, and fill their soules with doubts, feares, griefes, discouragements, teares, and amazements, must needs be odious, false, and dangerous, and cannot be admitted.

1 Thes. 5. 16. Phil. 4. 4. Psal. 149. 5.

4. Fourthly, it breedes dispaire in the hearts and soules of all regenerated and sanctified Christians. For if the Saints of God after their true regeneration and insition into Christ, might either finally or totally fall from grace, how would this perplex the soules and consciences of all regenerate Christians, and driue them to dispaire, especially in times of sickneſse and temptations, wherein Satan doth most commonly set on their sinnes, and presse them on their consciences, of purpose for to driue them to despaire? Tender hearts and consciences which are thorowly wounded and touched with the sense of sinne, and are apt to bee dejected vpon euery small occasion, with the apprehension of Gods wrath would soone be driuen to despaire if this were true. For if any sinne or lust should ouercome them, if any temptation, or sickneſse should befall them, how then would the

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diuell tyrannize and triumph ouer them? Hee would then bee alwayes suggesting this vnto them, and pressing it vpon their consciences: You are now fallen quite away from grace, you are now cut off from God and Christ by these, and these your sinnes: you were once the children of God, but now you are now the sonnes of Satan, and *vessells of wrath fitted only for destruction.* You are now fallen quite away from that state of grace wherein you stood before, and so it *is impossible for you to be renewed by repentance any more: Your last end now shall bee farre worse then euer your beginning was:* and because that you haue cast off God, hee hath now for euer cast off you: you haue committed a *wilfull* sinne, in departing and falling from his grace, and therefore *there is no more sacrifice and oblation for sinne remaining, but a certaine fearefull expectation of indgement, and fiery indignation which shall deuoure you.* What can poore perplexed and distressed soules answer vnto these objections or the like, when Satan shall assault them with them, and presse them on their consciences? They cannot say, wee were in the state of grace before, and therefore wee are sure that wee continue in it now, because it is impossible for vs to fall from it: for this were quite contrary to this assertion: They dare not say, that they haue committed no such sinne as might disturbe them from the state of grace, and cut them off from Christ, because the diuell, and their owne scrupulous and tender consciences doe testifie the contrary: they dare not for to say that they are still in Christ: and if they are dissected and cut off from him, they cannot hope to bee ingrafted into him againe, because they haue so wilfully fallen from him: and so they cannot but despaire: whereas if they had this pillar, this helpe and stay to rest their soules vpon. Wee know that wee were once ingrafted truly into Christ, and therefore it is impossible for vs to bee broken off from him: wee were once inuested into the state of Grace from which wee cannot fall, and therefore we are now in Christ, wee are in the sure state of grace, and shall continue in it all our dayes: This would be able to ward off all these fierce assaults

Rom. 9. 22.

Heb. 6. 6. 2 Pet. 2. 20.

Heb. 10. 26. 27.

of Satan, that they ſhould neuer hurt them, this would comfort and beare vp their ſoules, and keepe them from ſinking in deſpaire: this would make men for to die with ioy and comfort, and to lie downe and reſt in peace: For then they might ſay with *Paul: Wee haue finiſhed our courſe, wee haue fought a good fight, and wee haue kept the faith, henceforth there is laid vp for vs a crowne of glory*: Whereas now they cannot die with ioy, with comfort, and aſſurance, and lie downe in peace, becauſe they are not ſure of their perſeuerance, they are not ſure of their ſtate of grace: it may be that they are already fallen from their ſtate of Grace for ought they know: if not, they may fall from it ere they die; yea, in the very laſt gappe and minute of their liues, they may commit ſuch ſinnes as may cut them off from Chriſt for euer, becauſe they cannot liue for to repent of them before their death; and ſo deſpairing, or at leaſt doubting of their owne ſaluation (the diuell being apteſt then for to aſſault them with deſperate and auxious thoughts and feares, when as they are neereſt to their ends, and leaſt able to reſiſt his fierce aſſaults) they lie downe in terrour, and reſt in woe and griefe. Alas, what comfort could a godly and a Chriſtian life (which otherwiſe would comfort and reioyce the ſoule beyond expreſſion) bring any man at his death, if this were true, that hee might after all fall finally or totally from grace? if all the workes and holy duties which hee had done, or wrought in all his life might vtterly be loſt, and be remembred of the Lord no more? If hee might looſe the wages and reward of all his paines at laſt? Certainly, if faithfull Chriſtians and holy men, who are the only happy men on earth, and haue the only cauſe for to reioyce and ioy continually, might either finally or totally fall from grace, they ſhould of all men bee moſt wretched and miſerable, they ſhould be ſtripped of all true comforts here, and be driuen to deſpaire at the laſt day. Away then with this Doctrine of a finall or totall fall from grace, which ſauoureth of nothing but of meere deſpaire. God grant that thoſe who doe maintaine it in their health, may neuer feele the ſmart and terrour of it in their temptations, ſickneſſes, or deaths.

2 Tim. 4. 7, 8.

deaths. But you may perchance obiect, that though rege- *Obiect.*
nerate men may fall totally from grace, and ſo may bee diſcouraged and perplexed for the preſent, yet they may comfort and ſuſtaine their hearts and ſoules with this, that God in his mercy may raiſe them vp againe: and may in ſome good meaſure aſſure their ſoules, that becauſe God hath beſtowed grace vpon them heretofore, therefore he will be the more ready, and willing to reſtore it to them againe, and to impart it to them the ſecond time. To this I anſwere, *Anſw.* that you are much miſtaken in this point, and it is nothing ſo. For their hauing of Grace beſtowed on them heretofore, doth rather argue that God will therefore beſtow grace on them no more, becauſe they did not keepe it at the firſt. God ſeldome or neuer giues thoſe grace the ſecond time, who haue not kept it at the firſt. Gods graces they are alwayes pretious, hee will neuer caſt them before *ſuch dogges and ſwine* as haue loſt and *trampled them vnder foote before.* This is euident by all thoſe places of Scripture which our Antagoniſts doe principally obiect againſt vs. For *Ezech.* 18.24. *When a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, and doth according to all the abominations that the wicked man doth,, ſhall hee liue?* (Marke the comfort which you talke of) no: *all the righteouſneſſe which hee hath done, ſhall bee no more remembred,* God will not ſo much as once reſpect it, *in his treſpaſſe that hee hath treſpaſſed, and in his ſinne that hee hath ſinned, in them ſhall hee die.* So *Hebr.*6.4,5,6. *It is impoſſible for them who were once inlightened, and haue taſted of the heauenly gift, and were made partakers of the holy Ghoſt, and haue taſted of the good word of God, and of the powers of the world to come, if they fall once away, to renew themſelues againe vnto repentance, ſeeing that they crucifie againe vnto themſelues the Sonne of God, and put him to open ſhame.* Marke the words, it *is impoſſible* for ſuch as fall totally from grace, to be renewed againe vnto repentance, they cannot bee ingrafted into Chriſt the ſecond time. Where then is the truth or comfort of your anſwer? So *Heb.* 10. 26. 27. *If wee ſinne wilfully after that wee haue receiued the know-*

ledge of the truth, there remaines no more ſacrifice for ſinnes, but a certaine fearefull looking for of iudgement, and fiery indignation to deuoure thoſe that doe Apoſtatize from Grace: Theſe and ſuch like Scriptures which are obiected againſt vs, for to proue a totall, or a finall fall from true and ſauing grace, ſerue only to ſatisfie this obiection, to terrifie the hearts, and daunt the ſoules of all ſuch men as ſhall once fall from grace, and to exclude them for euer from Gods mercy, and from riſing vp againe. So that the poſſeſſion and inioyment of grace before, if it be once loſt, ſerues only for to proue, that thoſe which had it ſhall neuer haue it, nor injoy it any more; and not that God will therefore bee more ready and willing to beſtow it on them againe. And ſo the due conſideration of all theſe Scriptures, and this poſition of a totall or a finall fall from grace, would driue men vnto finall deſperation. You therefore that maintaine this deſperate and terrible doctrine of the finall or totall Apoſtacy of the Saints, beware, *leſt that you quench the ſmoaking flax, and breake the bruiſed reede, which Chriſt himſelfe would neuer doe:* Beware leſt you afflict, and wound to deſperation, the tender and the broken heart, the troubled conſcience, and the ſoft and tender ſoule, which God himſelfe commands you *for to heale, to comfort, cheriſh and binde vp with* the comfortable aſſurance of his immutable, conſtant, and perpetuall loue to them in Chriſt, and with the impoſſibility of a finall or totall fall from grace. If the preſſing of this doctrine, driue any to deſpaire, (as it cannot chooſe but doe, vnleſſe they are perſwaded by Gods Spirit to the contrary) their bloud and ſoules ſhall be required at your hands that preſſe it, and Chriſt himſelfe who is that good and great Shepheard of his ſheepe, which wil not *ſuffer any of his ſheepe to periſh,* will frame this accuſation and inditement againſt you at the day of Iudgement, as he did againſt the ſhepheards of Iſrael, *Ezech.* 34. 4. *The diſeaſed haue yee not ſtrengthened, neither haue you healed that which was ſicke, neither haue you bound vp that which was broken, neither haue you brought againe that which was driuen away, but with force and crueltie haue you ruled them:*

Iſay 42. 3.

Iſay 61. 1, 2, 3. Ezech. 13. 22. cap. 34. 4. 16.

Iohn. 10. 28.

and

and then your doome and judgment will be terrible and dismall as this your Doctrine is.

Fifthly. This doctrine of a finall or totall fall from grace, it makes no difference at all beeweene the godly and the wicked in this present life. If the true regenerate Saints of God might either finally or totally fall from grace, what difference should there be betweene impenitent and wicked men and them? what priuiledge or aduantage had they more then they? They haue no more assurance of Gods loue and fauour, no more assurance of heauen and eternall life, no more aduantage or benefit by the death of Christ, then they: there were then no difference at all in their estates but onely for the present; they had but a meere possibilitie of heauen and eternall life; they could not absolutely say we shall be saued, but onely, wee may be saued, and so may euery wicked man that liues vpon the earth. All that the Saints of God should then haue, it should depend meerely vpon incertainties and future contingences, they should be no more sure of saluation then wicked men. True it is, that that for the present, they should haue a greater probabilitie and likelihood of heauen and saluation then wicked men, because they are for the present in the state of grace: but yet they were no neerer vnto heauen and eternall saluation then they: for these wicked men might become Gods children afterwards & continue so, when as they themselues might fall from grace and perish in their sinnes: those that are the children of Satan, might be the Saints and sonnes of God, when as they themselues may bee the *sonnes of Belial, and vessels fitted for destruction.* Wherefore seeing that this doctrine of falling from grace, puts no sound and sure difference betweene the wicked and the godly in this present life, and giues the one no greater and no surer priuiledges then the other hath, when as the Scripture makes as great a difference betweene them, as is betweene sheepe and goates, wheate and tares, gold and drosse, happinesse and misery; it must needes be false and opposite to the truth, and cannot be admitted. 5.

Lastly, if the true regenerate Saints of God might fall finally from grace, it would breede a doubt and scruple in mens mindes, whether there are any that are saued, or at least whether God hath alwaies had a true Church on earth. For if one regenerate man may fall from grace, then a second and a third may to, and so euery regenerate man in particular, and so all regenetate men; and then there should bee none that should bee saued, then there might be a time when all men might be fallen from grace, and so a time when as there was no Church of God on earth. Wee all know, that the very best of all Gods Saints and children are apt and ready to fall into sinne, and *that in many things they offend all*; which things by your assertion may cut them of from Christ, and cast them headlong from the state of grace: wherefore, for ought that any man knowes, there is not any one of Gods Saints and children, but may bee fallen quite away from the state of grace before his death, and so may dye and perish in his sinnes; and therefote if this position were once admitted, it would breede a doubt in men where euer there were any saued: or whether God hath alwaies had a Church on earth, which would be a dangerous consequent, and would much eclipse the riches of Gods mercy, the merits of Christs death and passion, the glory and perpetuity of his kingdome, and make men careless of religion.

3. Thirdly this Doctrine, of a finall or totall Apostacie from the state of grace, would produce many dangerous consequencies in respect of grace it selfe; and so cannot be admitted.

1. First, it would cause men to vilifie and vnderualue grace, it would cause them for to slight and disrespect it, and not to set that price vpon it as they should. For if true and sauing grace might bee lost againe, who then would estimate or value it? who would forsake the riches, the honours and the pleasures of the world, to seeke it and imbrace it, which should be then as permanent, sure, and stable as grace it selfe? That which makes men for to prise & estimate grace aboue all things else, is this, that it is a perpetuall, stable, and permanent

manent possession, which will neuer decay; that is is not subiect vnto time and chance, as all sublunary and worldly things are: that it is such an heauenly treasure as cannot be lost, nor taken from vs. Therefore Christ, when as hee would incite and stirre vs vp to seeke after grace, doth commend grace vnto vs as a permanent, and euerlasting good which neuer fades, nor yet decaies, putting it by way of antitheſis and opposition to all worldly things, which are but momentary and fading: hence are these his exhortations: *Iohn 6. 27. Labour not for the meate that perisheth, but for that which indureth vnto euerlasting life. Lay not vp for your selues treasures vpon earth where moth and rust doth corrupt, and where theeues breake through and steale, but lay vp for your selues treasures in heauen, where neither moth nor rust doth corrupt, and where theeues doe not breake through nor steale. Math 6 19.20. Whosoeuer shall drinke of this water shall thirst againe: but whosoeuer drinketh of the water that I shall giue him, shall neuer thirst: but the water that I shall giue him, shall bee in him a well of water springing vp into euerlasting life. Ioh. 4. 13,14.* That which doth most of all commend and set forth grace, that which makes it amiable and louely, and giues it an excellencie aboue all earthly things is this, that it is a permanent possession, & an euerlasting treasure which cannot be lost. If it were not so, men could not prise it aboue earthly things. This Doctrine therefore of falling from the state of grace, it takes away the very excellency of grace, and so it would cause men for to vilifie and vnderualue it, and to preferre the base and transitorie things of the world before it; which would bee a dangerous consequence.

Secondly, this assertion, it would ouerthrow and vtterly disanull the very nature and essence of true sauing grace. For grace (as I haue proued at large before) is of a permanent, constant, perpetuall, immortall, growing and increasing nature, it cannot perrish or decay where once it is in truth begun. This Doctrine of a totall or finall fall from grace, it makes grace to be but a transitory and fading thing, in ouerthrowes this nature and essence of true grace, and 2.

therefore

therefore cannot be admitted, euen in this respect.

3. Thirdly, this assertion, if it were admitted would vtterly disanull, abolish and take away the very roote and chiefe of graces, euen true, justifying and sauing faith. For faith as it is defined. *Heb.* 11.1. *Is the substance of things hoped for, and the euidence of things not seene*: it is a sure euidence of heauen and eternall life. Wherefore those that haue this faith, *must not only beleeue, that God is, but also that he is a rewarder of all such as doe diligently seeke him*: they must bee *perswaded of all Gods promises, and imbrace them as their owne. Hebr.* 11.6.13. and with faithfull *Abraham. Rom.*4 19.20,21. *they must not stagger at the promises of God through vnbeliefe, but they must be strong in faith, they must be fully perswaded, that as God is able, so likewise hee will bee faithfull to performe what euer hee hath promised.* He that hath a true justifying and sauing faith, hee must be able to apply Christ Iesus and all the promises of the Gospel to himselfe, he must appropriate and ascertaine them vnto himselfe, so as to make them his owne for euer: hee must be able thus to argue. He *that heareth the word of Christ, and beleeueth on him that sent him, hath euerlasting life, and shall not come into condemnation, but is passed from death to life*: *Iohn.*5.24. *he that trusteth and waiteth on God shall neuer bee remoued, but shall stand fast for euer, he shall mount vp with eagles wings, he shall run and not be weary, he shall walke and not be faint. Psal.*125.1. *Isai.*40.31. *God will put his feare into his heart, and they shall not depart from him: Ier.* 32.40. But I doe *heare the word of Christ, I beleeue on him that sent him, I doe waite and trust on him*: therefore *I haue euerlasting life, I am passed from death to life and shall not come into condemnation, I shall neuer be remoued from the state of grace, but shall stand fast for euer, I shall runne and not bee weary, I shall walke and not faint, I shall not depart from him.* He that cannot argue thus, hee that cannot thus apply and assume these promises of God vnto himselfe, hath no faith at all: he that hath faith and is able thus for to apply them, can assure himselfe that hee shall perseuere vnto the end, and that he shall neither finally nor totally fall from grace: yea, and must assure himselfe so from these and such like promises, or

else

else he hath no faith in them. So that if this assertion of the Apostacie of the Saints were once admitted, it would quite abolish and vtterly take away all true and saving faith, whose property it is, not onely *not to faile*: *Luke* 22.32. but likewise to assume these promises of finall and totall perseuerance to it selfe.

Fourthly, if this assertion were once admitted, it would take away all certaintie and assurance of saluation. for if the true regenerate Saints of God might after their true insition into Christ either finally or totally fall from grace, then they could neuer bee assured of saluation: where euer there is a possibilitie of falling away from grace, there can bee no full and perfect assurance of saluation: a man can neuer bee sure of the end, that is not assured of the meanes for to attaine it: perseuerance in the state of grace is the meanes for to attaine saluation, and therefore if men could not be assured of their perseuerance, they could neuer be assured of saluation, which depends vpon it. If a man might fall totally from grace, hee could not be assured of saluation, because he cannot bee assured of this, whether he shall rise againe, whether God will cut him off in his sinnes, before hee be ingrafted into Christ againe. Now this grace of assurance, is a speciall fauour which God bestowes vpon his Saints and children, it is the very anchor and piller that supports their soules: and it is such a grace as all the Saints of God both may and ought to haue without any speciall reuelation, as appeares by diuers pregnant places of Scripture, (which for breuity sake I will only quote, and not set downe at large:) as *Iob.* 19. 25, 26. *cap.*11,15 18. *cap.*13.16. *cap.*16.19. *Psal.*27. 1. *Psal.*46.1. to 8. *Isai.*25.8,9. *cap.* 50.7,8,9. *Iohn.*5.24. *cap.*14.27. *Rom.* 8, 35. to the end. *cap.*14.8. 2 *Cor.*5.1. to 10. *Ephes.*3.12. *Phil.*1.21, 23. *Cor.*3.4. 1 *Thes.*1,4,5. 1 *Tim.* 1.7.12. 2 *Tim.*2.19. *cap.*4. 7,8,18. *Heb.*2.15. *cap.*10.34,35. 1 *Pet.*4.19. 1 *Iohn* 3.2. *cap.*4. 17,18. *cap.*5.18,19.20. Wherefore since this doctrine of the Apostacie of the Saints would vtterly abrogate, falsifie and ouerthrow the grace and doctrine of assurance and certainty of saluation, it must needs bee a false dangerous and perniti- 4.

ous doctrine which cannot be admitted.

5. Fifthly, if this were once admitted for a truth, it would take away and vtterly abolish in the Saints the grace of loue, and of joy and comfort in the holy Ghost; it would take away the causes of loue and joy, and so consequently these graces themselues, which are the very end of the Gospell, and in which the very kingdome of God consists as you may reade, *Iohn* 15. 11. *Rom.* 14.17. and *cap.* 15.13: wherefore it cannot be admitted euen in this respect.

6. Lastly, if this assertion were once admitted, it would make true and sauing grace to be but a meere morrall perswasion, and not a worke of the holy Ghost; a thing that was meerely subiect to our owne wills; it would destroy the kingdome of grace within vs, and make vs Kings and Lords ouer grace, whereas grace hath a kingdome and dominion ouer vs. If a man had liberty to cast off grace at his pleasure, then grace should haue no power, no kingdome or dominion ouer him; then the kingdome of grace, and the kingdome of Iesus Christ in the hearts of his Saints, should be but a meere fiction and a fabulous conceite: whereas the Scriptures do informe vs to the contrary, almost in euery page. If wee may cast of the yoke of Iesus Christ, if we may cast of grace at our pleasures, where then is the kingdome of Christ, and the kingdome of grace that is within vs? An earthly Prince who hath but a kingdome ouer the bodies of his subiects, is able for to keepe them from rebellion, and from casting of his yoake at their pleasure; Christ Iesus & grace, they haue not only a kingdome ouer vs, but a kingdome in vs to; and that not ouer our bodies, but ouer our soules and bodies, ouer the whole man and the whole soule, and therefore, wee cannot but be subiect to them, and wee haue no power for to cast them off. Grace it captiuates the whole soule, the whole man, it *brings euery thought into subiection vnto Iesus Christ.* 2. *Cor.* 10.5: it workes so powerfully and maiestically in mens soules, that *none can let it or resist it: Isai*, 43.13. and *Acts* 6.10. it makes *euery knee to bow* and stoope to Iesus Christ, *and to keepe his iudgments and doe them. Phil.* 2.10. and *Ezech.* 36.27.

wherefore

wherefore this doctrine which doth thus ouerturne and pull downe the kingdome of grace, which makes it subiect vnto man, whereas man is subiect vnto it, must needes be a damnable and pernitious doctrine, and so cannot bee admitted for a truth euen in this respect.

Fourthly, if this doctrine of the finall or totall Apostacie of the Saints should bee admitted, it would produce many dangerous consequencies in respect of the whole Church of God, but more especially in respect of our Church of *England.* 4.

For first, it would wrong the whole Church of God in traducing, slighting & condemning the doctrine and opinion of all the ancient Fathers of the Church, and of the Church of God in former ages, and in vilifying and contradicting the doctrine of all Protestant and reformed Churches, and the judgment and learning of all the best moderne & Protestant Diuines, who haue alwaies defended and maintained this assertion, that the true regenerate Saints of God can neither finally, nor totally fall from grace, as I shall proue hereafter. 1.

Secondly, it would wrong the whole Church of God in reuiuing, and raising vp from hell againe that old *Pelagian* Heresie, which hath not onely beene condemned and opposed by Saint *Augustine, Hierome, Prosper, Bradwarden,* and others, but likewise by three seuerall Councells; to wit, the Councell of *Milenetan:* the Councell of *Africke,* and the Councell of *Orange.* For as all the points of *Arminianisme* are nothing else but meere *Pelagianisme* clad in other tearmes, so this was one part and member of the *Pelagian* or *Deme-pelagian* Heresie, that *the true regenerate Saints of God might fall away from the state of grace*: and therefore the *Deme-pelagians did cauell and carpe at Saint Augustines doctrine, for teaching that the Saints of God after they were once regenerated had such a disposition put into them, that they could not but perseuerance in grace, as appeares by the Epistles of Hilarie and Prosper to Saint Augustine concerning the remainders of the Pelagian Heresies*: wherefore this doctrine of the Apostacie of the Saints being nothing else but a part of the *Pelagian* Heresie, 2.

cannot be now admitted and imbraced without great wrong and preiudice to the whole Church of God.

3. Thirdly, it would produce many dangerous consequencies in respect of the Church of *England*. For first, it will pull vp a maine foundation, and a maine principle and ground of truth, which hath bin planted and setled in our Church; it will raise a strong bulwarke and fort of true religion, which the best and chiefest worthies of our Church haue hitherto full well and manfully defended, against all forraine hostility whatsoeuer: which will be a great disparagement and blemish to our Church. Secondly, it will giue our enemies just cause to vaunt and triumph ouer vs, and to erect a Trophie where as they neuer got the field. This hath beene the glory and honour of the Church of *England*, that the *Romish* Church and all her complices, since her reformation and reuolt from them, could neuer yet with all their learning, wit, or policie, conuince her of any maine or fundamentall error in her doctrine. If then wee should now admit and approue of this doctrine of a finall or a totall fall from grace, and imbrace it as a truth, wee should then conuince our selues of a maine and fundamentall error in our doctrine, wee should then subscribe and yeeld the wasters vp to them, without any combate or opposition at all, when as they were not able for to wrest them from vs by truth & strength of argument: and so wee should giue them just and lawfull cause to triumph ouer vs, to the great dishonour of God, to the very betraying of the truth, and to our owne perpetuall infamie and disgrace. Thirdly, it would breake downe the very walls and bulwarkes of our Church, that so *Arminianisme* and *Poperie* might come rushing in with a full carere and quite beat downe the truth. For if this be once admitted and receiued for a truth, that the true regenerate Saints of God, may fall either finally or totally from the state of grace: this very point it selfe is grosse and palpable *Arminianisme and Poperie*; it is a point which all *Rhemists and Arminians, and which Bellarmine, Becanus and other Papists* do defend against the *Protestants*, and it drawes along with it many other grosse and palpable

palpable points of *Armianisme and Popery*, as predestination from the foresight of faith and workes: freewill both to receiue and reiect grace at our pleasures: veniall sinne: no certaintie of saluation in this life without some speciall reuelation: vniuersall grace: that those who are not elected to saluation are members of the holy Catholike Church, that the number of the elect is not certaine vnto God himselfe, and the like. If this one point then should bee admitted and imbraced by vs as a truth, it would scrue in the whole body of *Arminianisme* & *Pelagianisme*, and a great part of *Poperie* into our Church, and so would quickly crush and quell that glorious and holy truth which now we doe professe. Fourthly, it would breede such a combustion and diuision in our Church, as would hardly bee appeased without great hurt and danger to the state: wee see by present experience that a little conniuancie & wincking at this doctrine, hath bred a kinde of faction and diuision in our Church, and drawne many great disciples after it, who if they were not awed by superiour powers, and with the expectation of the doome & censure of the *Generall and Grandee of their faction*, would make such astrange and sodaine rent and combustion in our Church and state, as would indanger both; and giue occasion to our enemies to fish in troubled streames, where they could hardly misse their prey. You therefore, (my brethren) who are so hot and forwards, to vsher and bring in this damnable and pernicious doctrine, into our glorious and much renowned Church, consider what you are about to doe; consider what dangerous and dismall consequencies are like to follow and insue vpon it: consider how ill and viper like you shall reward that mother of yours, which hath nourished and brought you vp, to the end, that you should defend her vpon all occasions, and not beare armes against her. Consider that it is no other but the Diuill himselfe, woo either by his owne priuate suggestions to your hearts, or else by his dangerous agents and seditious factors, doth labour to withdraw you from the faith, and to rent you from your mother Church; not for any desire or loue to God or to the

truth, but for priuate ends, and by reſpects, that ſo he may make both you and others a prey and bootie to himſelfe. Conſider what the inducements are that leade you to imbrace this error. If you will but examine your owne hearts well you ſhall finde, that the thing which leades you to imbrace this error; is either the learning or the fame of ſome particular men that do defend it: or elſe ſome ſecret hatred & malice, either to all, or to ſome particular men that doe oppoſe it: or elſe ſome ſelfe conceite, and ſome high opinion which you do attribute to your owne conceites without any due examination of them by the word of God: or elſe it is ſome deſire of ſingularity or fame, or the hope of gaine, honour, & preferment: one of theſe I may be bold to ſay is the cauſe that moues you to patronize this error, and not the loue of God or of his truth. Remember therefore, that *you*

1 Cor. 7. 23. *are bought with a price, that you ſhould not be the ſeruants of men*: that the word of God is the rule of life and doctrine, and not

Iohn 10. 4. 4. the word of men: remember that, if you are *the ſheepe of Chriſt, you muſt heare his voice* and his only, *you muſt not hearken to the voice of ſtrangers*, let their learning or their parts bee what they will. No men more apt to erre then thoſe of greateſt parts and learning, eſpecially when as their parts and perſons are not ſanctified. The greateſt ſchollers haue alwaies broached and propagated the greateſt, and the moſt dangerous errors. Wherefore neuer pinne your faith to the fickle opinions of fraile and mortall men, (eſpeciallly of ſuch men in whoſe liues the practiſe and power of religion ſhines not forth) but examine all things by the word of God: *and*

Gal. 1. 8, 9. *though an Angel from heauen*, (much leſſe a Diuell from hell, or a carnall man from earth) *ſhould bring any other doctrine to you* then what you finde to be warranted and recorded there, *receiue him not but let him bee accurſed*. Sure I am, that this doctrine of *the finall or totall Apoſtacie of the Saints*, hath no ground or footing for it in the word of God; if you will but take the paines to ſearch the Scriptures, you ſhall finde it to bee ſo: and therefore let not the opinion or fame of any particular man that doth patronize this error, ouerſway your

judgments

judgments against the Scriptures & the word of God. And as for all other priuate & by respects which may ingage you to adore this error; remember that Gods glory and the loue of truth (if not the good and welfare of the Church) should outer ballance and surpasse them all. Better is it for to loose the world with all the fame, the riches, honours, and preferments in it, then to loose the Lord of truth, and his euerlasting fauour; to loose both soule and body at the last, in hope of gaining honour or preferment now. Wherefore lay aside all sinister & by respects, and consider how many great, dangerous, and pernitious consequencies will ineuitable follow vpon this doctrine, *of the finall and totall Apostacy of the Saints*, and then you cannot but disclaime it and detest it from your soules, and euen from your hearts imbrace this orthodox and sound position which here I do defend. *That such as are once truly regenerated and ingrafted into Christ by a true and liuely faith, can neither finally nor totally fall from grace.*

Hauing thus (as I suppose) so fully proued the truth of this position, by arguments and reasons drawne from the Scriptures, that no man can be able to gainsay it. For further satisfaction in the point, I will now produce some humane authorities for to proue it: which authorities I shall reduce to these three generall heads. First, I will proue that this was the doctrine of the ancient Fathers of the Church: Secondly, that this was, and is the doctrine of all Protestant Churches beyond the Seas: Thirdly, that this was and is the doctrine of the Church of *England*.

For the first of these: that this was the doctrine of the ancient Fathers of the Church: I shall manyfest it by their owne authorities, which I will vouch in Latine, as I finde them printed, lest I should giue the opposites any occasion for to carpe at mee: or wrong the authors, or the reader in the translation: especially since I cite these Fathers to satisfie the learned, not the ignorant.

I will first begin with the auncient of the Fathers, and so discend to these of latter times.

Dionisius.

Dionysius Areopagita.

Dionysius Areopagita who liued in the Apostles times, and (as himselfe records it in his 11. *Epistle to Apollophanus the Philosopher*) was 25. yeares of age at the death of Christ, though others doubt of it, hath deliuered and recorded this very doctrine, in his booke *de diuinis nominibus, cap.7.* His words are these, *Diuina fides, est stabilis credentium sedes, qua hos in veritate locat, in ipsisque veritatem impersuasibili identitate certam & simplicem veritatis notionem habentibus ijs qui crediderunt. Nam profectò si scientia cognoscentium, & cognitorum coniunctrix est, ignorantia verò mutationis semper, & ex se ignoranti suæ diuisionis est author: eum qui in veritate credit iuxta Scripturæ fidem, nihil remouebit à verâ fidei antore, in quo constantiam immobilis atque immutabilis identitatis habebit.* In the 8. chapter of the same booke, about the end of the chapter he hath these words; *Verum enim profectò & hanc salutem non præter intentionem Scripturæ sanctæ, vt bonitate cuncta saluantem quæ sunt omnia, ab suorum prolapsione bonorum redimentem, prædicare meritò possumus, quantum cuiusque salutandorum admittet natura. Idcircò etiam redemptionem iam theologi nominant, ex quo finit quæ verè sunt ad id cadere, vt non sint. Ex eo item quod etsi quid deliquerint, & ab ordine suo aberrauerint, & imminutionem aliquam perfectionis bonorum suorum passa fuerint: Hac etiam parte à passione & imbecillitate, ac priuatione reddimit, implens quod deest, & paterno affectu infirmitatem supplens, atque à malo erigens, imò in pulchro fistens, & quod effluxerat bonũ reparans ac disponens, ordinis quod deest in illo atque positionis exornans, integrumque perficiens, & ab omnibus absoluens inconcinnitatibus.* And a little before he hath these words: *Itaque (vt verum dixerim) hoc magis est diuinæ iustitiæ proprium nequaquam emollire atque enermare optimorum quorumcunque masculum sensum largitione carnalium: neque si quis id conetur agere, eas sine adiutorio linquere, sed eos in præclaro, inflexibilique statu solidare, eisque cum sint huiusmodi secundum merita reddere.* So that by this most ancient Diuines opinion, these that are truly faithfull, can neuer fall quite away from grace.

Parisijs 1555.

Iustin: Martyr.

Iustin Martyr who flouriſhed in the yeare of Lord 163. and ſomewhat after concurreth in opinion with vs, in his *Explic. quæſt. à Gent. Chriſt. poſitarum: quæſt.* 23. For there the Gentiles demand this queſtion: *Si Dominus antequam mortem perferret, rogauit vt* Diſcipuli à patre ſancti efficerentur, *& tamen poſtea Iudas periit, qui fit vt cauſa eorum præces oblatæ, acceptæ, gratæque fuerint? quomodo etiam verum eſt illud,* Scio me à te ſemper audiri? To which hee replies. *Iudas quidem ex eo tempore periit, cum Chriſtus buccellam panis intinctam ei dedit, acceptaque buccella, a Iuda* Satanas in eum intrauit, *egreſſuſque ſe à cæteris diſcipulis diremit. Preces autem pro diſcipulis fuſæ ſunt poſt Iudæ diſiunctionem. Idque ex ipſis precibus intelligitur cum Dominus precatus eſt his verbis.* Quod mihi dediſti & tradidiſti ſeruaui, nec quiſquam eorum perijt niſi filius perditus vt Scriptura impleatur. *Primum igiter Iudas periit: deinde fuſæ ſunt præces diſcipulorum cauſa:* From whence I collect, that in the opinion of *Iuſtin Martyr*, thoſe for whom Chriſt doth pray and intercede, can neuer periſh or fall from grace: But Chriſt doth pray and intercede for all ſuch as are once truly regenerated and ingrafted into him by faith. Therefore in *Iuſtin Martyrs* opinion they can neuer periſh nor fall from grace. So *Queſt:* 98. The Gentiles demand. *Si Deus timorem non neceſſarium verbis ſuis confirmat, cum ait,* qui timet non eſt perfecta charitate præditus *cur idem diſcipulos ſuos docet his verbis*: Timete eum qui & animum & corpus in Gehennam poteſt perdere? Hee explicates this queſtion thus. *Non hoc à Domino dictum eſt,* Qui metuit non eſt in eo perfecta charitas, *etſi is qui illud dixit, ex Domini dixerit ſententia. Illud autem,* Metuite potius eum qui & animum & corpus perdere in Gehennam poteſt, *dictum ab eo non eſt perfectæ charitatis tollendæ gratia. Qui enim maiore dei metu minorem hominum metum tollit ſua in deum charitate ductus hoc facit. Itaque maior dei metus cauſa eſt cur ea quæ chara habentur minimè amittantur. Quo enim præſtantius eſt id quod creditur, & traditur, eo vehementius amatur: & quo charius habetur, eo vehementius is qui illum charum habet, eius*

Pariſiis, 1554.

amissionem timet, dum in certamen de re quam charam habet discenderit. Derempto autem certamine una cum illo, etiam metus amissionis eorum quæ amata sunt, deponitur. Itaque ad illud tempus necessarius est dei metus. Neque enim vt odium vim habet tollendæ charitatis, sic metus. Idem enim & amare potest & timere. *Bertius*, as from the former place, so from this latter would collect and proue that the saints might fall from grace: and his reason from this latter place is, because they ought to feare. I collect the contrary, and so doth *Iustin Martyr* affirme, that because they ought to feare, therefore they cannot fall away: because the feare of God is the cause that their graces are neuer lost: and so *Iustin Martyr* is cleere for me, not for *Bertius*.

Irenæus.

Irenæus who flourished in the raigne of *Commodus* the Emperour about 182. yeares after Christs natiuity: hath in effect deliuered the selfe-same doctrine, *lib.5. aduersus hæreses, pag.*550. to 558. and *p.*564. according to the edition at *Basil:* 1571. his words are these. *Perfecti igitur, qui & spiritum in se perseuerantem habent dei, & animas & corpora sine querela seruauerint: id est, illam quæ ad Deum est fidem seruantes, & eam quæ ad proximum est custodientes. Vnde & templum dei plasma*
1 Cor.5. *esse ait.* Nescitis, dicens, quoniam templum Dei estis, & spiritus Dei habitat in vobis? *Templum igitur dei in quo Spiritus inhabitat, & membra Christi non participare salutem, sed in perditionem redigi dicere, quomodo non est maximæ blasphemæ?* and a little after: *Mori neque animæ euenit, flatus est enim vita: neque spiritui, incompositus est enim, & simplex spiritus, qui resolui non potest, & ipse vita est eorum: qui percipiunt eum,* pag.553. Faeies nostra videbit faciem Dei viui, & gaudebit gaudio inenarrabili: *Videlicet, cum summ videat gaudium. Nunc autem partem spiritus eius sumimus ad perfectionem & præparationem incorruptelæ, Paulatim assuescentes capere & portare Deum: quod*
Ephs.1. & Pignus *dixit Apostolus, hoc est, partem eius honoris, qui à Deo nobis promissus est. Si ergò hoc pignus habitans in nobis iam spiri-*
Rom.8. *tuales efficit,* & absorbetur mortale ab immortalitate. Vos enim, *ait,* non estis in carne, sed in spiritu, siquidem spiritus

Dei

Dei habitat in vobis. *Hoc autem, non secundũ inclturam carnis, sed secundum communionem spiritus fit. Non, enim erant sine carne, quibus scribebat, sed qui assumpserant Spiritũ Dei, in quo clamamus* Abba Pater, *Si igitur nunc pignus habentes clamamus* Abba Pater, *quid fiet, quando surgentes facie ad faciem videbimus eum?* and pag. 564. *Aliud est afflatus vitæ, qui & animalem efficit hominem: & aliud spiritus vinificans, qui & spiritalem efficit eum. Afflatus enim temporalis: spiritus autem sempiternus. Et afflatus quidem auctus ad modicum, & tempore aliquo manens, deinde obijt sine spiramento relinquens illud in quo fuit ante. Spiritus autem circundans intus & foris hominem, quippe semper perseverans, nunquam relinquens eum.* By *Irenæus* his verdict then, he that hath the sanctifying spirit of God within him once, can neuer fall from grace, and die againe: he can neuer loose this Spirit of God, or suffer it to bee quite extinguished. So againe, *lib. 2. adu. Hæreses, cap. 47. Fides quæ est ad magistrum nostrum semper permanet firma*, lib. 4. cap. 34. *Quomodò rursus dicunt carnem in corruptionem deuenire & non percipere vitam, quæ à corpore Domini & sanguine alitur?* lib. 4. cap. 37. *Gloria Dei viuens homo. Vita autem hominis visio Dei. Si enim quæ est per conditionem offensio Dei vitam præstat hominibus in terra vnientibus, multò magis ea quæ est per verbum manifestatio Patris, vitam præstat his, qui vident Deum*, lib 5. pag. 611. *Qui credit in me non iudicatur, id est non separatur à Deo, adiunctus est enim per fidem Deo: vide*, pag. 440. 515. 522. 610. 611. where hee makes for our present purpose. Thus is this holy and ancient Father very full and copious in our behalfe.

Clemens Alexandrius.

Clemens Alexandrinus a man of admirable learning and parts who flourished in the raignes of *Seuerus* and *Antonius*: betweene the yeare of our Lord, 200. and 220: is so full and copious in our behalfe throughout his workes, as if wee will but referre our selues to him, this controuersie will be soone determined. Now that you may the easier finde these places which I shall cite out of him, I shall referre you to the page wherein the authorities are: the edition which I shall cite, is that which was printed at *Basil*, 1556: translated by

Gentianus Hervetus. The first authoritie that I shall cite out of him you may finde it: *Pædagogi, lib. 1. cap. 5. fol. 19. b.* where speaking why the Saints of God are called children in the Scriptures, his words are these. *Iuuenes ergo populus nouus, vt distinguetur a veteri populo, ij sunt qui noua bona didicerunt: et est nobis vber ætatis ipsa inuentus expers senij, in qua semper vigemus ad intelligentiam, et mentis agitationem, semper iuuenes, et semper mansueti, et recentes ac noui. Quod autem fuit æternitatis particeps; eo quod est ab interitu alienum solet assimilari, vt puerilis ætatis appellatio, sit nobis ver totius vitæ, propterea quod sit senij expers, quæ est in nobis veritas, et mores nostri qui sunt veritate perfusi. Sapientia autem semper germinans, quæ semper similiter et eodem modo se habet, et nunquam mutatur.* Ib. cap. 6. fol. 20. a. b. *Tincti, illuminamur: illuminati, in filios adoptamur: adoptati, perficimur: perfecti, immortales reddimur. Ergo, inquit, dixi,* dij estis, et filij excelsi omnes. Ib. *Perfectum dicimus cui nihil deest. Quid autem ei desit qui deum nouit? Est enim renera absurdum dei vocari gratiam, quæ non sit perfecta et vndiquaque plena. Qui est autem perfectus, perfecta vtique largietur. Soli ergo qui primum vitæ fines attigimus, iam perfecti sumus. Iam autem viuimus qui sumus a morte seperati: Christum ergo sequi salus est. Quod enim factum est, in ipso vita est.* Amen, amen dico vobis, inquit, qui sermones meos audit, et credit ei qui me misit, habet vitam æternam, et in iudicium non venit, sed habet vitam æternam. *Ita solum credisse, et regeneratum esse, est in vita perfectio. Nunquam est enim Deus imbecillus: nouit quos vocauit, quos seruauit: simul autem vocauit et seruauit.* Ipsi enim vos, (*inquit Apostolus*) a deo docti estis. *Nefas est ergo imperfectum sentire, quod ab ipso docetur. Quod autem ab eo discitur, est aterni seruatoris, æterna salus:* Ib: *Fides est doctrinæ perfectio: et ideò dicit:* qui credit in filium habet vitam æternam. *Si ergo qui credimus habemus vitam æternam, quid reliqui est vltra vitæ æternæ possessionem?* Ib. fol. 23. a. *Omni ergo ratione nos in omnibus Christo coniungimur et familiares reddimur, et in cognatione, per sanguinem eius quo reddimimur: et in consensione, nutritionem quæ ex verbo efficitur: et in incorruptione per eius ipsius institutionem, et vitæ agendæ rationem.* Ib. cap. 7. fol. 23. b. *Diuina vitæ institutio,*

Iohn. 5.

tio, est in aternum permanens possessio. Pædagogi.lib.3.cap.6.fol. 48.b. *Quomodo non is multa, imo omnia possidet, qui thesaurum aternum nempe deum habeat?* Petenti *inquit*, dabitur, et pulsan- aperietur: *Si deus nihil negat, pietate ac religione præditi viri sunt omnia.* Ib.cap 12.fol.54.a.b. *Sapientiæ thesauri non possunt deficere. Tales sunt verbi legis, verba consolatoria, non in tabulis lapideis, digitis domini scriptis, sed scripta in cordibus hominum, in quas solum non cadit interitus.* Strom. lib.2. fol.80.a. *Est reuera immutabiliter, ad id quod est immutabile deductio. Fides ergo, et cognitio veritatis efficiunt, vt quæ eas acceperit anima, eodem modo et semper, et similiter se habeat. Cum falso autem cognatione coniuncta sunt transitio, declinatio, et defectio.* Strom.lib. 7.fol.149.b. *Ei qui exercitatione ex cognitione parauerit virtutem quæ non potest amitti, efficitur naturalis habitus. Et quomodo lapidi grauitas, ita huius scientia euadit huiusmodi, vt amitti non possit, non inuolentarie, sed voluntariè, vi rationis ac cognitionis ac prouidentiæ. Quoniam autem amissum non esse, per cautionem fit eiusmodi vt non possit amitti: cautionem quidem ad hoc vt non peccet, bonam autem considerationem, ad hoc vt virtus non amittatur retinebit: cognitio autem videtur bonam præbere considerationẽ, docens perspicere ea quæ possunt adiuuare, ad hoc vt virtus permaneat. Res est ergo maxima Dei cognitio: quocirca ea quoque ita conseruatur virtus vt amitti nequeat.* Ib. 152. b. *Scientia facit vt si quis casus euenerit, a proprio habitu nunquam excedat is qui est præditus cognitione, est enim, solida et immutabilis boni quæ scientiam constituit possessio, vt quæ sit scientia diuinarum rerum et humanarum. Cognitio ergo nunquam fit ignorantia, nec bonum mutatur in malum.* fol.153.a.b. *Qui mundanas quidem vicit cupiditates, de ijs quæ cognouit futuris, et quæ adhuc sub visum non cadunt, tam certam habet persuasionem, vt ea magis adesse putat, quã quæ sunt præsentia. Is vero etiam præcatur cum angelis, vt qui iam sit etiam æqualis angelis: neque est vnquam extra sanctam custodiam, et licet oret solus, habet chorum Angelorum vna assistentem.* Psal.19. *Dictum quidem est,* timor Domini castus, permanens in seculum seculi; *qui enim conuertuntur à timore ad fidem et iustitiam, permanent in seculum. Iam verò abstinentiam à malis operatur is qui timet: etiam cum fiducia accedit ad preces. Genus au-*

tem ipsum orationis est gratiarum actio propter præterita, præsentia et futura, vt quæ sunt per fidem iam præsentia. Strom. lib. 6. fol. 132.b. *Sapientiã autem solidam et humanarum cognitionem, firmam quandam et stabilem, et quæ non potest excidere, comprehensionem, et quæ comprehendit ea quæ sunt, et præterita, et futura: quam nos docuit per suam præsentiam, et per prophetas Dominus, estque huiusmodi vt non possit excidere : vt quæ a verbo sit tradita.* Ib. fol. 134. b. 135. a. *Non est enim vtique decorum vt Dei amicus, quem Deus prædistinauit ante mundi constitutionem, vt referatur in summam filiorum adoptionem, voluptatibus subijciatur vel timoribus, et occupetur in comprimendis animi perturbationibus. Audacter, enim dixerim, quemadmodum est prædestinatus per ea quæ agit, et id quod consequetur : ita ipse quoque cùm prædestinauerit, propter eum quem cognouit, habet quem dilexit : nec habet futurum coiectu difficile, sicut multi viuunt coniectantes, sed per fidem cognitione præditam, accepit id quod est incertum et obscurum aliis : et propter charitatem iam est ei præsens, id quod est futurum. Credidit enim et propter propheciam et propter præsentiam, deo qui non mentitur, et habet id quod credidit, et obtinet promissionem : veritas autem est qui promisit, et finem promissionis, propterea quod fide dignus sit is qui promisit, firmiter ac stabiliter accepit per scientiam. Is autem qui per eum in quibus est statum, nouit firmam ac stabilem futurorum comprehensionem, futuro occurrit per charitatem :* Ib. *Scientia assidua meditatione peruenit ad habitum : et ita perfecta et consumata in habitu mystico, propter charitatem manet talis vt non possit excidere. Nam primam causam, et eam quæ ab his est genita comprehendit, et in his est firmus ac stabilis, stabiliter stabiles, et quæ excidere et dimoueri nequeunt rationes possidens. Clamauit enim Dauid,* in æternum non cõmouebitur justus. *Neq; ergo falli ab oratione, neq; a falsa voluptate : vnde neq; mouebitur a sua hæriditate.* Many such like places tending to this purpose are there to be found in this ancient and learned Father, to tedious to recite at lage : as in his Oratio exhortatoria ad Gentes. fol. 21. b. 12. b. 15. a. b. 16. a. Pædagagi. lib. 1. cap. 6. fol. 22. 23. strom. lib. fol. 79, 80, 81. strom. lib. 4. 101. a. 106. a. 109. b. strom. lib. 5. 122. b. strom. lib. 6. 132. b. 134. 138. a. strom. lib. 7. 145. a. 149. a. b. 154. a. and 157. b.

Pſ. 114.

157.*b*. Thus is our conclusion proued by the doctrine and judgement of this ancient & most learned Father throughout his owne workes.

Tertullian.

Tertullian a man of admirable Eloquence and learning, who flourished in the same time that *Clemens Alexandrinus* did, concurres in opinion with vs in his booke *de Præscript: aduersus Hæreticos*, c.2. Editio: Beati Rhenani Parisijs, 1566. tom.1, pa.161. 162. *Quis hoc dicens non ipse sibi respondet, neq; prudentes, neque fideles, neque vsitatos estimandos, quos hæreses potuerint demutare? Ex personis probamus fidem, an ex fide personas? Nemo sapiens est, nisi fidelis, nemo maior, nisi Christianus: nemo autem Christianus nisi qui ad finem vsque perseuerauerit. Tu vt homo extrinsecus vnumquemque nosti: putas quod vides: Vides autem quosque oculos habes. Sed* oculi, *inquit.* Domini alti, *homo in faciem, Deus in præcordia contemplatur. Et idiò* cognoscit Dominus qui sunt eius: & plantam, quam non plantauit Pater, eradicat: *& de primis nouissimos ostendit*, & palam in manu portat ad purgandum aream suam. *Auolent quantum valent palea leuis fidei quacunque afflatu tentationum, eo purior massa frumenti in horrea Domini reponetur. Nonne ab ipso Domino quidam discentium scandalizati deuerterunt? Nec tamen propterea cateri quoque discedendum a vestigiis eius putauerunt: sed qui scierunt illum vitæ esse verbum, & a Deo venisse, perseuerauerunt in comitatu eius vsq; ad finem: cum illis si vellent, & ipsis discedere placidè obtulisset. Minus est si & Apostolum eius aliqui Phygelus, & Hermogenes, & Philetus, & Hymenæus reliquerunt: ipse traditor Christi de Apostolis fuit. Miramur de ecclesiis eius si à quibusdam deseruntur, quum ea nos ostendunt Christianos, quæ patimur ad exemplum ipsius Christi.* Ex nobis, inquit, prodierunt, sed non fuerunt ex nobis: si fuissent ex nobis, permansissent vtique nobiscum. And in his booke de Corona militis, cap.9. pag.156. *Nusquam Christianus aliud est.* Therefore in *Tertullians* iudgement a true and faithfull Christian, can neither finally nor totally fall from grace.

Origen.

Origen the Scholler of *Clemens Alexandrinus*, who flou-

rished

riſhed in the raigne of *Antonius Caracalla*, *Macrinus* and others, from the yeare of our Lord 213. to 240. in his firſt Homily vpon *Ieremie* towards the end of the Homilie concurreth with vs: Where ſpeaking of Gods dealing with his Saints, that hee doth firſt kill them and then make them aliue, and not make them aliue, and then kill them; his words were theſe. *Impoſſibile eſt quod ſemel viuificauit Deus, ab eodem ipſo, vel ab alio occidi*; It is impoſſible that hee whom God ſhall once inliuen with the life of grace, ſhould afterwards bee ſlain againe, either by himſelfe or others. What more plainer teſtimony can bee alledged for vs then this? So againe Hom. 1. in Math. *Petra eſt omnis qui immitator eſt Chriſti: & ſuper omni huiuſmodi Petra, ædificatur Eccleſia Dei. In ſingulis enim quibuſcunque perfectis qui habent in ſe cognitionem verborum & operum, & ſenſuum omnium qui huiuſmodi beatitudinem operantur, conſiſtit eccleſia Dei,* cui portæ inferorum non preualent? *Si autem ſuper ipſum Petrum arbitraris vniuerſam eccleſiam ædificari à Deo, quid dicis de Ioanne & Iacobo filijs tonitrui, vel de ſingulis Apoſtolis? verè ergò ad Petrum dictum quidem eſt*: tu es Petrus, & ſuper hanc Petram ædificabo Eccleſiam meam, & portæ inferorum non præualebunt ei. *Tamen omnibus Apoſtolis & omnibus quibuſcunque perfectè fidelibus, dictũ videtur: quoniam omnes ſunt Petrus, & Petra, & in omnibus ædificata eſt Eccleſia Chriſti, & adverſus nullũ eorũ qui tales ſunt,* portæ præualent inferorum. *Omnes enim qui imitatores ſunt Chriſti, ſimiliter Petræ cognominantur, quemadmodũ Chriſtus, &c. Vt rectè dicatur ad omnes, Tu es Petrus & ſuper hanc Petram ædificabo Eccleſiam meam, & portæ inferorũ non præualebunt ei? Cui ei? vtrũ Petræ non præualabunt in qua ædificat Chriſtus Eccleſiam; aut ei eccleſiæ non præualebunt, quam ædificat ſuper Petram? non exprimit manifeſtè. Tamen manifeſtum eſt quia nec aduerſus Petram illam ſuper quam ædificatur eccleſia: nec aduerſus Eccleſiam, quæ ædificatur ſuper huiuſmodi Petram, portæ præualebunt inferorum: quemadmodum nec* via ſerpentis ſuper Petram, *ſecundum quod in Prouerbijs poſitum eſt poterit inueniri. Aduerſus quem autem portæ præualuerint inferorũ, ille neq; Petra dicendus eſt ſuper quam Chriſtus ædificat Eccleſiam: neque*

Tom. 3. fol. 1.

neqse Ecclesia quæ super Petram ædificatur à Christo: quoniam sine qui Petra inambulabilis est serpenti: siue qui vera Ecclesia est fortior est portis sibi aduersantibus inferorum propter Christum virum sapientem, qui ædificavit super Petram Ecclesiam suam. *Nam cum sciamus quod vnumquodq; peccatum, per quod discenditur ad inferos, porta sit inferorum, intelligimus quoniam omnis anima quæ recipit super se peccatum, & propterea non est sancta, neque Petra est super quam Christus ædificat Ecclesiam: neque Ecclesia est, neq; pars Ecclesiæ quam Christus ædificat super Petram, &c. Cum sint ergò mille, & innumerabiles inferorum portæ, nulla eorum prævalet contra eum, qui aut Petra est aut ædificata Ecclesia super Petram.* So Hom.4.in Psal.36. *Nos verò neque ad* Tom.2.fol.49. *dextram neq; ad sinistram declinates* (speaking of regenerate Christians) *ingredimur mediam viam quæ est Christus Dominus, quia in ipso ambulantium gressus Dominus dirigit.* A Domino ergo hominis gressus dirigentur, & viam ejus cupiet: *illam scilicet viam de qua supra diximus. Cupiet enim qui à Deo dirigitur Christum, & desiderabit permanere semper in Christo.* Cum ceciderit, *inquit,* non perturbabitur. *Superius dicens quia* à Domino diriguntur gressus ejus, *hic de casu eius loquitur. Vide ergò quia etiam his qui iter hoc incedunt, aliquando accidat cadere, etiam his qui à Domino diriguntur. Sed est multum differentiæ inter casum iusti, & casum iniusti.* Iustus enim cum ceciderit non prosternitur: *iniustus & qui spem non habet in Domino positam, si ceciderit, prosternitur, & non surgit, id est, si peccauerit, non pœnitet, & peccatum suum emendare nescit. Iustus autem si in aliquo offenderit in verbo, vel in facto, scit emendare, scit corrigere: scit ille qui dixerat, nescio hominem, paulo post cum respectus fuisset à Domino, flere amarissimè: scit & ille qui de lecto mulierem viderat, & concupieret eam, dicere, peccaui, & malum coram te feci: Si ergo* cum ceciderit, iustus non prosternitur, *non permanebit in peccato sed exiliet citò, tanquam damula ex retibus, & tanquam auis de laqueo. Iniustus autem non solum permanet, sed & prosternitur in peccatis. Iustus autem quid facit?* Lex Dei eius in corde ipsius, & non supplantabuntur gressus ejus, quia Dominus confirmat manus ejus: *In quo ostenditur esse aliquos casus qui tamen non continuo indicent esse victũ*

& proſtratum eum qui ceciderit : and ſo hee proceedes to this purpoſe to the end of the Homilie. I could produce more teſtimonies from this ancient, holy, and learned Father, which for breuity ſake I will omit, but theſe are ſufficient to manifeſt his aſſent to our preſent aſſertion.

Cyprian.

Cyprian *who flouriſhed in the dayes of* Decius, Gallus, Valerianus, *and* Galienus *Emperours, betweene the yeares of our Lord* 250. *and* 270. *is likewiſe our ſuffragan in this behalfe : whoſe words in the firſt booke of his Epiſtles :* Epiſt. 3. Cornelio Fratri (*according to the edition of* Eraſmus, *printed at* Antwerpe, " 1541. Tom. 1. pag. 15. *are theſe.* Eccleſia quæ in Chriſtum " credit, & quæ ſemel id quod cognoverit tenet, nunquam " à Chriſto diſcedit, & iſti ſunt Eccleſia qui in domo Dei " permanent. Plantationem verò plantatam à Deo Patre " non eſſe videmus, non frumenti ſtabilitate ſolidari, ſed " tanquam paleas, diſcipantis inimici ſpiritu ventilari : de " quibus & Ioannes in epiſtola ſua dicit : *Ex nobis exierunt,* " *ſed non fuerunt ex nobis : ſi enim fuiſſent ex nobis, manſiſſent* " *vtique nobiſcum.* Item Paulus monet nos, cum mali de Ec- " cleſia pereunt nec recedentibus perfidis fidem minui, &c. " *Item, Tract: contra Demetrianum. Tom.* 1. *p.* 226. Viget apud " nos ſpei robur, & firmitas fidei, & inter ipſas ſeculi laben- " tis ruinas erecta mens & immobilis virtus, & nunquam " niſi læta patientia, & de Deo ſuo ſemper anima ſecura : " *and pag.* 230. *Speaking of ſuch a one as is once truly regenera-* " *ted, he hath theſe words.* Neque enim poterit niſi lætus eſſe, " & gratus, qui cum morti eſſet obnoxius, factus eſt immor- " talitate ſecurus. *Item, Tract: de Simplec: Præl: Tom.* 1, *pag.* " 249. Adulterari non poteſt ſponſa Chriſti incorrupta eſt, " & pudica. Vnam domum novit : vnius cubiculi ſanctita- " tem caſto pudore cuſtodit. Hæc nos Deo ſervat : hæc Fi- " lios regno, quos generavit aſſignat, *& Ib. p.* 252. Nemo " æſtimet bonos de Eccleſia poſſe diſcedere. Triticum non " rapit ventus, nec arborem ſolida radice fundatam procella " ſubvertit. Inanes paleæ tempeſtate jactantur, inualidæ " arbores turbinis incurſione evertuntur. Hos execratur &

percutit

" percutit Ioannes Apostolus, dicens, *Ex nobis exierunt, sed*
" *non fuerunt ex nobis: si enim fuissent ex nobis, mansissent nobis-*
" *cum.* Hinc hæreses & factæ sunt frequenter & fiunt, dum
" perversa mens non habet pacem: dum perfidia discordans
" non tenet vnitatem. Fieri vero hæc Dominus permittit &
" patitur, vt dum corda ac mentes nostras veritatis discri-
" men examinet, probatorum fides integra, manifesta luce
" clarescat: Per Apostolum præmonet Spiritus sanctus, &
" dicit: *Oportet & hæreses esse, vt probati manifesti sint in*
" *vobis.* Sic probantur fideles, sic perfidi deteguntur: sic &
" ante judicij diem hic quoque jam justorum, atque iniu-
" storum animæ dividuntur, & a frumento paleæ seperantur.
So that by this holy Fathers sentence and opinion, the true regenerate Saints of God can neither finally nor totally fall from grace: but only hypocrites who never had any grace at all in truth, but meerely in outward shew. The same Father hath one pregnant place more to this very purpose with which I will conlude: and that " *is in* Lib. 4. Epist. 2. Antoniano Fratri: *his words are these.*
" Graves viros, & semel supra Petram robustam solida stabi-
" litate fundatos, non dico aura leui, sed nec vento aut tur-
" bine amoveri. Manet enim fidentium robur immobile, &
" apud timentes ac diligentes toto corde Deum stabilis &
fortis perseverat integritas.

Arnobius.

Arnobius who flourished in the time of *Diocletian* from the yeare of our Lord 290. to 300. in his Commentarie vpon Psal. 124. *alias* 125. ver. 1. 2. concurreth with vs: His words are these. *Qui confidit in imperatorem militet in circuitu eius: qui confidit in potestatibus mundi, apparitores in tuitione eius: qui confidit in facultatibus suis, nummi in manu eius. Qui confidit autem in Domino*, montes sunt in circuitu ejus. *Qui sic confidit* (*ille est*) sicut mons Sion, non commouebitur in æternum: *nulla secta, nulla hæresis, nullus disputator, eum a recti tenore detorquebit.*

Hilarie.

Hilarie *Bishop of Poytiers who flourished from about the yeare of our Lord* 350. *to* 370: *doth consent with vs in this particular*

point. De Trinitate lib. 1. pag. 3. *according to the edition at*
" *Colen. 1617. his words are these.* Regeneratio ad vitam mors
" est ex vita: & morientes vitijs immortalitati renascimur,
" Christo pro nobis ex immortalitate moriente, vt ad im-
" mortalitatem vnà cum eo excitaremur ex morte. *Math.*
" *Can. 4. pag. 150. b:* Apostoli autem sunt rerum cœlestium
" prædicatores, & æternitatis velut satores, immortalitatem
" omnibus corporibus quibus eorum sermo aspersus fuerit
" conferentes. Merito igitur *Sal terræ* nuncupati sunt, per
" doctrinæ virtutem saliendi modo æternitate corpora reser-
" vantes, *Can. 6. in Math. pag. 155. a. b. Qui verba Christi au-*
" *dit & facit, super Petram est adificatus* & fundamento stabili
" firmoque consistit, eumque incidentium tempestatum im-
" petus non potest dissoluere, nec loco suo mouere. *Ib. Can.*
" *10 p. 169. a. vpon these words, Non duas tunicas:* Sufficit enim
" nobis Christus semel indutus. *In Psal. 1. Enarrat. p. 193. b.*
" Iam non sicut in Adamo donũ ejus & statuta perturbabũ-
" tur, quia ille constitutæ immortalitatis beatitudinem pec-
" cato transgressæ legis amisit: sed per redemptionem ligni
" vitæ, id est, Dominica passione cum ipsi ligno vitæ similes
" erimus, jam quicquid in nobis fiet æternum est: æternum
" autem cum beatitudinis sensu. *Prosperè dirigentur autem*
" *omnia illa quæ fient,* non demutatione incerta, non natura in-
" firma cum incorruptio corruptionem, & æternitas infir-
" mitatem, & forma Dei formam terrenæ carnis absorpserit.
" Huic igitur plantato ligno, in tempore suo hos fructus suos
" danti beatus ille erit similis, ipse quoque in paradiso plan-
" tatus, vt plantatio Dei, non eradicanda permaneat, in quo
" omnia à Deo facta prospere dirigentur, nulla deinceps de-
" mutatione, vel infirmitatis nostræ, eradicanda vel tempo-
" ris. *In Psa. 118. alias 119. p. 259. e.* Sperans in judicijs Dei
" verbũ veritatis de corde sibi non metuit auferri. *Vid. In Ps.*
" *262. e. f. pag. 280. c.* Finis nullus est spei nostræ, sed in cœ-
" lestes res semper extenditur, & in æterna Dei promissa
" procedit. Nullum tempus vacuum habet, nullum otiosum
" *pag. 282. a. b.* Hæc itaque indemutandæ veritatis est con-
" stitutio: sic principio verborum Dei veritas est, vt

novus

"novus homo regeneratus in Christo, viuat deinceps se-
"cundum æterni Dei, id est, cœlestis Adæ imaginem, jam
"æternus. *In Psa.* 120. *alias*, 121. *pag.* 287. *f.b.* Ergò quia ad-
"versantes nobis dæmonum virtutes, optima & validissima
"fidei nostræ opera debilitare & convulnerare contendunt,
"idcircò *super manum dextera custodia Dei vigilatura* promit-
"titur: vt illibata in nobis bonæ voluntatis opera perseue-
"rent, quibus manentibus æterni illius & beati temporis
"regno, absterſa enim infirmitate corporeæ labis mancipe-
"mur. Ergo fidelem animam, ab omni malo Dominus cu-
"stodit: id est, ne eam diaboli tinea corrumpat, ne fur obre-
"pat, ne canis oblatret, ne Lupus laceret, ne vrsus desæuiat,
"ne pardus insileat, ne Tigris aduolet, ne Leo vastet. *In Ps.*
"128. *pag.* 301. *D. Sæpe impugnauerunt me à iuuentute mea:*
"*Etenim non poterant mihi.* Talis religiosorum debet esse con-
"fessio. Et hæc vera fidei probatio est, vt qui sæpè eos à iu-
"uentute impugnant, nunquam tamen eorum quos & sæ-
"pe, & pridem à iuuentute impugnauerint, præpotentes
"sint. Adversus validiores & longum & frequens est præli-
"um. Et idcircò inimicæ spiritalesq; virtutes firmos fide, &
"timore Dei viros, & diu & sæpè pertentant: quia iterari
"necesse est, quod diu geritur, nunquam obtinetur. *In Psal.*
"134. *pag.* 311. *b.* Serui Domini. jam non vagi, non errati-
"ci, *sed stantes in domo eius sunt*, & stantium firmitate stabi-
"liti. *Et in Ps.* 244. *pag.* 340. *d. vpon these words: Suffulcit Do-*
"*minus omnes qui ruunt, & erigit omnes elisos.* Adest omnibus
"Dei Sanctitas, & se humanis auxilijs non subtrahit: *Sufful-*
"*cit enim Dominus* non collapsos, *sed cadentes.* Quod etsi tra-
"hat pronus naturæ lapsus in casum: pœnitentia tamen, quæ
"autor est desinendi, ne penitus jam ceciderit, sistet in lapsu,
"suffulcit. Ruere enim, non ruisse, potest in id confirmatum
"esse ne ruerit. *All which sayings proue the assent of this anci-*
ent Father to this our assertion.

Basil.

Basil the great, a learned and holy Father, Bishop of *Cæsa-*
ria and *Cappadocia*, who flourished in the raigne of *Valens* the
Emperour about the yeare of our Lord, 370, and so to 380:

concurreth with vs. For in his booke *de Vera Virginitate. Tom.* "2. *Editio. Basil.* 1565. *pag.* 160. his words are these. Neque e- "nim ideo descendit Christus, vt inhærendo sponsæ rema- "neret in terris, sed vt assumens eam atque in meliora cõmu- "tans, è terris ad cælos, et ad regna æterna reueheret. Nem- "pe quæ Christo desponsa est, non modo ad sponsalia la- "uacro Ioanne vtitur ministro, sed angelos etiam habet, qui "ascendenti ad patris solium epithalamiũ canant: non mo- "dò igitur virgo vnione qua incorruptibili verbo conjun- "gitur incorrupta perdurat, verum ipsa quoque integritas "postquam fuerit vnita, perficitur. Non enim in morem "carnalis sponsi qui integram virginem carnali coniugio vi- "olat et mulierem facit, animarum quoq; nostrarum spon- "sus incorruptam animam sua communione commaculat, "sed inquinatã potius a diabolo per voluptates corporis nac- "tus, eam, ex muliere polluta immaculatam virginem effi- "cit. Sicut enim autor ac princeps vxoris corrumpendæ est "vir, ita incorruptionis cuique nostrum autor est Dominus: "qui cum nostræ inuiolata puritatis ratione sit Dominus, ip- "sam à principio nobis iudulsit: quem etiam incorrupti- "onis nostræ Dominum oportet cognoscere, in eo scilicet "manendo et inhabitando. *In ipso quippe viuimus, mouemur et* "*sumus*, vt eam quasi totius virtutis et integritatis domum "semper incolentes, non excidamus eo quod in ipso est il- "libatæ sanctitatis domicilio. Sicut enim in his qui digni "sunt inhabitat et inambulat: ita rursus qui digni sunt, in ip- "so habitant. *So in his Scolia: vpon Psal.* 144. *verse.* 19. 25. "Hic rursus de benignitate Dei disserit, quæ est maxima "regni eius gloria: quod non solum stantes, sed *et casuros* "*conseruat ne prolabantur, et iacentes erigit*: et quod mirabile "est, non vnum aut alterum, sed *vniuersos*, et hæc est haud "modica diuinæ prouidentiæ portio, quod eos quibus pro- "uidet, munitos reddit. Si vero quosdam diligentium se "puniri sinit, est hoc animas eorum custodientis, illustrio- "resque reddentis, etiamsi corpus intereat. *So in his Sermon* "*De Spirito Sancto*: *Tom.* 1. *pag.* 416. Quemadmodum solis "radij nubes illuminant, et aspectu fulgido splendescere fa-

ciant;

"ciant; ita et Spiritus sanctus corpus hominis ingressus vi-
"tam dedit, immortalitatem dedit, sanctimoniam dedit, et
"quod iacebat erexit. Habet enim homo per inhabitatio-
"nem spiritus dignitatem Propheticam, Apostolicam et an-
"gelicam, cum anteà fuerit terra ac cinis: et qui participes
"spiritus sunt diuino quodam modo viuunt, viram adepti
"diuinam ac cæleſtem. *So in his Sermon, De Legend. libris.*
"*Gentilium. Tom.* 1. *pag.* 409. Virtus autem sola possessio im-
"mortalis, atque immobilis, et viuenti et morienti perma-
"nens.

Ambrose.

Saint *Ambrose* Bishop of *Millaine* who flourished from the *Colonia*, 1616.
yeare of our Lord, 370. till about the yeare 400. concurreth *Tom.* 2.
with vs: for in his Enarration vpon Psa. 36. alias 37. verse. 24.
Though the righteous fall, yet he shall not bee vtterly cast
"downe, his words are these. Iustus cadit interdum, sed si
"justus est, *cum ceciderit non conturbabitur.* Quod conditio-
"nis est, cadit: quod justiciæ resurgit: quoniam justum De-
"us non derelinquet, sed *confirmat manum eius: and in Psal.*
"40: *his words are these.* Qui fidelis est in terram non cadit.
"*So in his Enaration vpon the* 50. *Psal. verse* 12. *Confirme mee*
"*with thy principall or chiefe spirit, his words are these.* Firma-
"mentum nostrum spiritus principalis est. Denique is qui
"principali confirmatur spiritu, non est obnoxius seruituti:
"nescit seruire peccato, nescit fluitare, nec studio nutat in-
"certus, sed firmatus in Petra, solido stabilitur vestigio. *So* *Tom.* 3.
"*in his Commentary vpon Rom.* 8. *ver.* 29, 30. *he hath these words.*
"Deus istos quos persciuit futuros sibi deuotos elegit ad
"promissa præmia capescenda, vt hi qui credere videntur, et
"non permanent in fide cæpta, à Deo electi negentur: quia
"quos Deus elegit apud se permanent. *Et quos vocauit, ip-*
"*sos et iustificauit: quos autem iustificauit, ipsos et magnificauit:*
"quia quos præsciuit Deus aptos sibi, hi credentes perma-
"nent; quia aliter fieri non potest, nisi quos præsciuit De-
"us, et ipsos et justificauit: ac per hec magnificauit illos, vt
"similes fiant filio Dei. De cæteris quos non præsciuit De-
"vs non est illi cura, in hac gratia, quia non præscijt. At si

credant

" credant aut eligantur ad tempus, quia videntur boni ne
" justitia contempta videatur, non permanent tamen vt
" magnificentur, sicut Saul et Iudas: *And againe in his Com.*
" *mentarie vpon Ephes.* 1.4. *he hath these words.* Quos Deus vo-
" care dicitur perseuerant in fide. *So in his first booke De Vo-*
Tom.4. " *catione Gentium: cap.* 4. *and* 9. *his words are these.* Charitas
" Christi eos quos diligit, inseperabiles facit, idest, vsque
" in finem perseuerantes: nam quid est aliud perseuerare,
" quam tentatione non vinci. *And there hee produceth many pertinent and pregnant texts of Scripture: as Phil.* 1.6. *cap.* 3.13. *Rom.* 8.35. 1 *Thes.* 2.13. *cap.* 5.23,24. 2 *Thes.* 2.17. 1 *Pet.* 5.10. 1 *Cor.* 15.57. *Luke* 22.32. *Iohn* 10.28,29. 1 *Iohn* 5.4,5. *to proue that the Saints of God doe persenere in grace, and that God himselfe is the author and giuer of this their perseuerance. And in his second booke De vocatione Gentium: cap.* 9. *these are his words.*
" Innumeris sanctis suis, donat vitutem perseuerandi vsq;
" ad finem diuina protectio: à nullis tamen aufert, quod ip-
" sis repugnat ex ipsis, vt in omnibus studijs eorum, atque
" conatibus, semper inter se velle et nolle decertet. Meritò
" igitur non solum incipientibus, verum etiam prouectissi-
" mis sanctis vniformiter Domino supplicatur et dicitur. *Ne*
Matth.6. " *nos inducas in tentationem, sed libera nos à malo*: vniversis e-
" nim qui in fide ac dilectione permanent ab ipso donatur,
" ne in tentatione superentur, vt qui gloriatur, in Domino
" glorietur, ipsamq; gloriam ijsdem quibus eam impertit,
" adscribit: vt quamvis in auxilio Dei steterunt, quia in se
" habebant vndè caderent, ipsorū sit meritū quod steterunt,
" Igitur sicut qui crediderunt iuvantur vt fide maneant, sic
" qui nondū crediderunt iuvantur vt credant. *And a little*
Iohn 17. " *after. Quod pater filio dedit, filius non amittit: neque quisquam*
Iohn 10. " *potest de manu eius eripere, quod accepit. Firmum fundamentum*
2 Tim. 2. " *Dei stat, et mansuri in æternum templi ædificatio non vacillat*:
" prætenta supra omnes veritate et misericordia Dei, a quo
" quod et nemini negatur, et nulli debetur, in ijs quoq; pro-
" missit, efficitur. *Ipse enim operatur omnia in omnibus.* Qui sicut
" præsciuit ante secula quanta totius mundi hominū mul-
" titudo, vel communibus via donis, vel specialibus adiu-

ta

"cta presidijs, declinas tamen ab itinere veritatis ac vitæ in-
"gressura esset latitudinem erroris ac mortis. Ita semper
"præcognitum habuit, quantus piorũ numerus per opem
"gratiæ, et per seruitutem obedientiæ ad eternam beatitudi-
"nem pertineret, vt nullo excidente de plenitudine promis-
"sorũ, qui nec prouectu erat fallendus, nec auxilio defutu-
"rus, eos glorificaret præ omnibus, quos elegit ex omnibus.
"uniuersitati quippe hominum, ita multiplex atq; ineffabi-
"bilis Dei bonitas consuluit semper, et consulit, vt neq; vl-
"li pereuntiũ excusatio suppetat, de abnegati lumine veri-
"tatis, neq; cuiquam sit liberum de sua justitia gloriari: cũ
"et illos propria nequitia demergat ad pœnam: et istos Dei
"gratia perducat ad gloriam. *See Prosper Aquitanicus de vo-*
"*cat: Gent. lib. 2. cap. 28. to the same purpose.*

Epiphanius.

Epiphanius, Bishop of Cyprus who flourished about the yeare of the Lord, 300. and after concurreth with the rest, and consenteth to them and vs in this particular. For lib. 2. Tom. 2. Contra hæreses. hæres: 69. pag. 627. edit. Lutesiana. 1612. his words are these
"Sic et Dominus docuit Discipulos suos dicens. *Si quod ab*
"*initio audiuistis manserit in vobis, vos in me manebitis et ego*
"*in patre et vos in me.* Quare veritas fidei ab initio à Do-
"mino audita manet in sancta Dei Ecclesia, et propterea
"manet sancta Dei Ecclesia et orthodoxa fides in Domino,
"et Dominus vnigenitus in patre, et pater in filio, et nos in
"ipso per sanctum spiritũ, si facti fuerimus templa sancta
"ipsius spiritus capacia; quemadmodum dixit sanctus Dei
"Apostolus. *Vos templum Dei estis, et Spiritus Dei habitat in*
"*vobis.*

Chrysostome.

Chrysostome who flourished from the the yeare. 230. to. 212. hath left vs his testimonie and approbation vpon record in this particular point. For about the end of his first Homilie vpon Genesis, his Parisijs. 1581.
"*words are these.* Spiritualia tunt firma immobilia, vicissitu- Tom. 1.
"dinem non accipientia, ad omne seculũ se extendentia: *applying these words to graces which are proper to the Saints: Hom.*
"*in Psal 120. his words are these. Custodiet introitum tuum, et*

"*exitum tuum ex hoc nunc et vsq; in seculum.* Hic quidem cer-
"tè omnem vitam significat. In his enim vita vniuersa con-
"fistit, nempè in ingressa et exitu; et id volens apertivs sig-
"nificare, subiungit. *Ab hoc nunc et vsq; in seculum.* Non vno
"inquit, aut duobus aut tribus, aut decem, aut viginti, aut
"centum diebus, sed perpetuò. Quod quidem non inest
"hominibus, sed sunt multæ mutationes rerum, frequen-
"tes traductiones, et continuæ vicissitudines. Hodiè ami-
"cus; hodiè fert opem cras verò te deserit, sed etiam oppug-
"nat, et insidiatur quouis hoste grauius, sed quæ Dei sunt,
"manent immobilia, perpetua, immortalia, stabilia, fine ca-
", rentia. *And hom. in Psal.* 124. 1. Montem enim dixit spem
"in Deù immutabilem, firmam et constantem, invincibi-
"lem, et inexpugnabilem. Quemadmodũ enim, etiamsi
"quis innumerabiles adhibeat machinas, montem convel-
"lere nec labefactare poterit: ita etiam qui eum aggreditur
"qui spem in Deo collocavit, reuertitur domũ manibus va-
"cuis. Commotionem nè voces rerũ casus: non est enim
Tom. 3. "hoc commotio sed animæ intertis, et virtutem amisisse,
Tom. 4. "quod quidem non euenit in periculis, ijs qui sunt sobrij ac
"sapientes. *Hom. 5. in Iohn: vpon these words of Christ to the*
"*woman of Samaria, Whosoeuer shall drinke of the water that I*
"*shall giue him shall neuer thirst, &c. He hath these words.* Spi-
"ritus gratia cũ menti illapsa est eamq; irrigarit omni fonte
"vberius scaturit, nunquam deficit, nunquam vacuatur nũ-
"quam stat. *Hom. 9. in Rom.* Talis est ipsa Dei gratia, finem
"nullũ habet, terminũ non nouit, sed et ad maiora semper
"propagatur, atq; progreditur. Id quod non ita in homi-
"nibus vsu venit. Verbi gratia, assecutus est quis magistra-
"tũ, gloriam, principatũ, tamen in eo perpetuus non manet,
"sed confestim ab eo excutitur. Nam vt honorem cum
"humana manus non eripiat, certò superueniens mors om-
"niò ereptura est. At quæ Deus bona largitur, haudquaquã
"talia sunt, a quibus non homo, non tempus, non rerũ ad-
"versarium vis, non ipse diabolus, non mors ingruens de-
"turbare nos poterit: quin vel mortui cùm sumus, tum de-
"mũ firmius ea possidemus, atq; adeò quo progredimur ma-

gis

"gis, eo pluribus semper, maioribusq; illis effectis fruimur.
"Quapropter si futuris fidem non habes, saltem præsentia,
"et quæ iam es assecutus de illis tibi fidem faciant. Idcircò,
"enim, ait, *gloriamur sub spe gloriæ:* quia futurarũ rerũ spes sic
"firma est atq; euidens, vt et iam datarũ, æquè et super il-
"lis gloriamur. *Hom. 3. in 2 Cor. vpon these words, hee that hath established vs with yon in Christ, and hath annoynted vs is God: who hath also sealed vs, and giuen vs the earnest of the spi-*
"*rit in our hearts. Hee discourseth thus.* Rursũ per preterita
"fidem futuris conciliat. Nam si ipse est qui *nos in Christo*
"*confirmat*, hoc est, qui nos a fide quæ est in Christo dimo-
"veri non sinit: atq; ipse etiam est *qui nos vnxit, spiritumque*
"*in cordibus nostris dedit*, qui tandem, non futura quoq; da-
"turus est? Nam cùm principũ, et materiam, et radicem ac
"fontem, hoc est, veram ipsius cognitionem, ac spiritus par-
"ticipationem largitus sit, quî fieri potest, vt non ea etiàm
"largiatur quæ ex his oriuntur? Nam cũ illa horũ causa do-
"nentur, multò magis is qui hæc dedit, illa quoq; præbe-
"bit. Et cũ *hæc ad huc hostibus dederit, multò magis illa in gra-*
"*tiam receptis donabit.* Ac proinde ne spiritũ quidem simpli-
"cem dixit, *sed pignus* nominauit, vt per hoc de toto fiduci-
"am accipias. Neq; enim si totũ daturus non esset pignus
"præbere, ac frustra ac temerè perdere in animum induxis-
"set. *And in his Homil. 1. De spiritu sancto in Pentecost:* Hæc *Tom. 3.*
"nobis spiritus sanctus regnum cœlorum est, dè quo dicit
"Christus, *regnum cœlorum intra vos est:* Christus intus, spiri-
"tus sanctus intus, Pater intus; quæ ocutus non vidit, et quæ
"aures non audierunt etiam ipsa intus. Et quomodo con-
"sequentèr omnis Christianorũ munda mens non compro-
"batur purũ cœlũ, imò etiam cœlo prætiosior? *Cœli enim pe-*
"*ribunt*, fideles autem permanent in seculũ quotquot Deũ
"intrinsecus in seipsis ferunt ac vident. *Thus is Saint Chrysost-*
"*ome very large and copious for vs.*

Augustine.

Augustine *Bishop of* Hippo, *the most inditious Diuine of all the Fathers, who flourished in the same time that Saint* Chrysost-ome *and* Epiphanius, *did and somwhat after them, is so full and*

ous in this point, that I wonder how any can be so impudent, shameleſſe and audacious as to cite him to the contrary. His authorities which are punctuall to this our preſent purpoſe are ſo many, and ſo commonly cited by all thoſe who haue written of this ſubiect, that it would be ſuperfluous for me to mention them: yet becauſe I haue vndertaken for to proue this doctrine by the Fathers, I will onely quote one place of his, which is cited on all hands, and two other places which are not yet cited by any (if my memory faile me not) and ſo referre you to the reſt. The firſt authoritie which is cited on all

Tom. 7. *hands is in his booke* De Corrept: et Gratia. cap. 12. *Sanctis* "in regnũ Dei per gratiam prædeſtinatis, non tantum tale "adiutoriũ gratiæ datur vt poſſint perſeuerare ſi velint, ſed "tale vt eis perſeuerantia ipſa donetur, non ſolũ vt ſine iſto "dono perſeuerantes eſſe non poſſunt, verum etiam vt per "hoc donũ non niſi perſeuerantes ſint. Non ſolũ enim dix- "it, *ſine me nihil poteſtis facere*: verũ etiam dixit, *Non vos me* "*elegiſtis, ſed ego elegi vos, et poſui vos vt eatis et fructum affera-* "*tis, et fructus veſter maneat.* Quibus verbis eis non ſolũ iuſti- "tiam, verũ etiam perſeuerantiam ſe dediſſe monſtrauit. "Chriſto enim, ſic eos ponente, vt eant et ferant fructũ, et "fructus eorũ maneat, quis audeat dicere, forſitan non mane- "bit? *ſine pœnitentia enim, ſunt dona et vocatio Dei*: ſed vocatio "eorum qui *ſecundũ propoſitũ vocati ſunt*. Pro his ergo interpel- "lante Chriſto, *ne deficiat fides eorum*, ſine dubio non defici- "et vſq; in finem, ac per hoc perſeuerabit vſq; in finem, nec "eam niſi manentem vitæ huius inuenit finis. *And a little* "*after.* Subuentũ eſt ergo infirmitati voluntatis humanæ vt "diuinà gratiá indeclinabiliter, et inſeperabiliter ageretur, "et ideò quamuis infirma, non tamen deficeret, neq; aduer- "ſitate vlla vinceretur. Adamo fortiſſimo dimiſit, atq; per- "miſit facere quod vellet: infirmis ſeruauit in ipſo donante "inuictiſſimè quod bonum eſt vellent, nec hoc deſerere in- "uictiſſimè nollent. *What is there that can bee more full and punctuall to our purpoſe then this? The ſecond authoritie is that which you ſhall finde in his Enarration vpon Pſal. 36. alias 37. ver. 31. The law of God is in his heart, none of his ſteps ſhall ſlide: Vp-*

Tom. 8. "*on which words he comments thus.* Liberat a laqueo verbum

Dei

" Dei in corde, liberat à via prava verbum Dei in corde, li-
" berat à lapsu verbum Dei in corde. Tecum est, cujus ver-
" bum à te non recedit. Corde autem quid mali patitur
" quem custodit Deus? Viuat ergo securus, & inter malos
" viuat securus, & inter impios viuat securus. *And in his Enarration vpon the 65. alias 66. Psa. verse 9. which holdeth our soule in life, and suffereth not our feete to be moued: he comments*
" *thus: Ecce posuit animam nostram in vitam, quia credimus* in
" eum qui in vitam posuit animam nostram: Sed quid deinde
" opus est nisi vt perseueraremus vsq; in finem. Et hoc quis
" dabit, nisi de quo consequenter dictum est: *Et non dedit*
" *in motum pedes meos. Ipse posuit animam meam in vitam,* ipse
" regit & pedes ne nutent, ne moueantur, & dentur in mo-
" tum, & ipse nos faciet & viuere, ipse perseuerare vsq; in fi-
" nem, vt in æternum viuamus. *These three places doe sufficiently declare St.* Augustines *opinion in this point. If any man desire further satisfaction from him, let him reade his whole booke* de Bono perseuerantiæ, *and* de Corrept: & Gratia: *his bookes* de Prædestinatione sanctorum: *and to be briefe, let him reade but* Abbot *Bishop of* Salisburie *in his* Animaduersion *vpon* Thomsons Diatriba, *cap.* 8. *where he shall see* St. Augustines *opinion thorowout his seuerall workes, in this particular point, collected and epitomized to his hand.*

Cyrill.

Cyrill Bishop of *Alexandria*, who flourished about the yeare of our Lord 420. in his 7. Booke vpon *Iohn*, cap. 10. doth suffragate to our conclusion in these words: Suis omnibus *Dominus* vitam æternam se dare affirmat, *pascua scilicet vberrima bonorum omnium copia affluentia: vbi lux clarissima, pax secura, quies dulcissima, gloria perpetua.* Et non peribunt in æternum, *quia pastor eorum, ac saluator talis est, apud quem nihil omninò perire possit. Eos enim quos semel prædestinando Christus assumpserit, nulla vis diabolicæ tentationis, non immanitas humanæ persecutionis de sorte & latere eius potest auferre. Sed nonne Iudas (dicit quispiam) in æternum periit, & surreptus est à Satana de manu Dei; & nonne multi viam Domini ambulant à qua tandem decidunt? Verum ad finem vsq; in bono perseverantes*

duntaxat Domini omes sunt & dicuntur. Qui igitur post perceptam gratiam de numero Christi ouium perdunt; Hi certè in dei oculis omes non sunt: quarè nec Iudas, nec alij retrò abeuntes ad ouile Christi pertinere dicendi sunt. What more plainer euidence can be produced for vs then this? I could adde more out of this Father, but this is sufficient.

Prosper.

Duari. 1577. fol. 261. *Prosper Aquitanus* who flourished about the yeare of our Lord 430. to 440. in his *Commentary on Psa. 114. alias 116. verse 8. concurreth with vs: for these are his words. Exempta est a morte anima, etiam mortali adhuc carne circundata, quæ ex infideli fidelis effecta est, & preter illam perfectam, æternam à cunctis laboribus requiem quam adipiscitur pretiosa in conspectu Domini mors sanctorum, habet etiam in hac vita requiem suam anima quæ de morte infidelitatis exempta est, & quæ non ab operibus iustitiæ, sed ab iniquitatis abstinet actione. Talis anima quæ iam vivit Domino & mortua est mundo, quæ spirituali industriæ vigilantèr intenta, in humilitatis & mansuetudinis non pigra sed quieta tranquillitate requiescit, pro adeptis iam habet, quicquid non dubia spe patienter expectat.* So in his Exposition vpon psa. 138. alias 139. vers. 15. fol. 297. *Est quædam in sanctis hominibus dei insuperabilis fortitudo, & inuicta patientia quam in iys occulte affinxit Deus, & absconditum fecit, habentem osseam firmitatem quæ nec corrumpatur secundis, nec frangatur aduersis.* So Respons. ad Object. 12. Vincentiani: *Prædestinatio dei, etsi apud nos, dum in præsentis vitæ periculis versamur, incerta est, apud illum tamen qui fecit quæ futura sunt, incommutabilis permanet, nec quæ illuminauit obcæcat; nec quæ ædificauit, destruit, nec quæ plantauit euellit.* Sine pœnitentia enim sunt dona & vocatio Dei: & firmum fumdamentum dei stat, habens signaculum hoc. Cognouit Dominus qui sunt ejus. *Nullo igitur modo prædestinatio dei facit, vt aliqui ex filijs Dei, filij sint diaboli, aut ex templo Sancti spiritus templa sint dæmonum: aut ex membris Christi, fiant membra meritricis: sed potius prædestinatio facit, vt ex filijs diaboli fiant filij Dei, & ex templo dæmonum, templum sit Spiritus sancti, & ex membris meritricis membra sint Christi. Quia* ipse alligat fortem, & vasa ejus rapit, *eruens ea de potestate*

Fol. 139.

Rom. 11. 2 Tim. 2.

state tenebrarum, & transferens de contumelia in gloriam. Hi autem de quibus dicitur. Ex nobis exierunt, sed non fuerunt ex nobis: si enim fuissent ex nobis, mansissent vtique nobiscum: *voluntate exierunt, voluntate ceciderunt. Et quia praesenti sunt casuri, non sunt praedestinati. Essent autem praedestinati, si essent reuersuri, & in sanctitate ac vnitate mansuri. Ac per hoc, praedestinatio Dei multis est causa standi, nemini est causa labendi.* See *Respons. ad cap. 2. 3. to 8. Gallorum: Respons. ad Excepta Genuensium: Dubium* 8. 9. Where *Prosper* affirmes, *that none of the Elect can fall from grace, but that God doth alwayes giue them perseuerance to the end, and neuer suffer them to fall or perish.* See *lib. 1. de vocatione Gent: cap.* 24. which is very full to our present purpose. And though his *Respons. ad cap. 7. Gallorum*, and *ad Obiect. 7. Vincent.* and *lib. 2. de vocat. Gent: cap.* 28. may serue to proue, that the true regenerate Saints of God may fall both totally and finally from grace; Yet all these places, are not to be vndestood of such men as were regenerated in truth, but only of such as were regenerated in outward shew, and in the eyes of men: For the Author informes vs in these places, that such as doe thus fall away, are such, *as were neuer praedestinated, such as God did neuer seuer from the sonnes of perdition, because hee did foresee that they would not continue to the end, as all the Elect of God doe: because that perseuerance is an vnseparable concomitant of their election.* So that those which fall being not in the number of the Elect, could neuer be truly regenerated, and ingrafted into Christ. And so *Prosper*, as well as his Master *St. Augustine*, is wholly for vs. 1 Iohn 2.

Chrysologus.

Chrysologus Archbishop of *Rauenna*, a man of admirable eloquence, who flourished from the yeere of our Lord, 440. to 490. concurreth in opinion with vs. For in his 25. Sermon *de terrenorum cura discipienda*: Mentioning these words of Christ, *Luke* 12. 32. Feare not little flocke, for it is your Fathers will to giue you a kingdome, hee applies them thus vnto the Saints of God. *Quis de victu, quis de vestitu, quis de plebeio censu, & vernalis cespitis vtilitate suspirat, de regno certus,* *Lugduin.* 1623.

de

de dominatione ſecurus? Quid te mereri dubitas habere te, & poſſidere iam cogeris confiteri. Quid ergo cum terra illi qui poſſidet cœlum? Quid illi cum humanis, qui adeptus eſt iam diuina? niſi fortè placent gemitus, eliguntur labores, amantur pericula, peſſima mors delectat, & illata mala bonis ſunt gratiora collatis. So Serm. 40. de Bono paſtore: Homo *non te turbet fides, ſpes te longior non fatiget, quia certa tibi res eſt, quæ in ipſo tibi rerum ſervatur auctori.* Mortui, inquit, eſtis, & vita veſtra abſconſa eſt cum Chriſto in Deo: cum autem apparuerit Chriſtus vita veſtra, tunc & vos apparebitis cum illo in gloria. *Laborans meſſor quod in ſemine non videt, videbit in meſſe, & quod in ſulco deflet, gaudebit in fructu.* Sermo. 57. & 58. De ſymbolo Apoſtolorum. Sanctam Catholicam Eccleſiam. *Neque à capite membra, neque ſponſa ſeperatur à ſponſo: ſed tum tali coniunctione ſpiritus fit vnus, fit omnia, & in omnibus Deus. Accepturi ergo Symbolum, hoc eſt, pactum vitæ, ſalutis placitum, & inter vos & Deum fidei inſolubile vinculum pectora parate, non chartam: ſenſum acuite non calamum, & audita non atramento, quia non poteſt committi caducis & corruptibilibus inſtrumentis æternum, & cœleſte ſecretum; ſed in ipſa arca animæ, ſed in ipſa bibliotheca interni ſpiritus eſt locandum.* Sermo. 131. Omnis qui credit non morietur in æternum, ſed tranſibit de morte ad vitam. *Quomodo non moritur?* Quia de morte tranſit ad vitam. *Moritur ergo, moritur omnis qui naſcitur de conditione mortali, ſed viuit, & in æternum viuit omnis qui renaſcitur de generatione vitali.* Sermo. 162. Charitas nunquam excidit: *quia charitas ſi eſt, permanet, ſi non permanet, non eſt.* And Sermo. 166. *Reuera, fratres, neſcit laſſari, mori non poteſt, cui panis, cui vita Deus eſt.*

Iohn 5. 24.

Fulgentius.

Fulgentius, *an acute and learned Father, who flouriſhed from the yeere of our Lord* 490. *to* 510. *hath fully declared himſelfe* "*on our behalfe. For in his Booke* de Prædeſtinatione ad Mo- "nimum, pag. 20. 21. *his words are theſe*; Gratia eſt illa iuſta "retributio, qua bonis ſuis meliora retribuens Deus, glori- "ficaturus eſt juſtos: & hoc etiam gratiæ opus erit. Quia "vt hoc mereatur, ipſa præueniendo miſericorditer incipit; "ipſa

Veſſlia 1587.

" ipsa subsequendo custodit. Præuenit igitur impium, vt fiat
" justus: subsequitur justũ, ne fiat impius. Prævenit cæcum,
" vt lumen quod non invenit, donet: subsequitur videntem,
" vt lumen, quod contulit, seruet. Prævenit elisum vt surgat:
" subsequitur elevatũ, ne cadat. Prævenit donans homini
" bonam voluntatẽ: subsequitur beneuolẽtem, operando in
" illo boni operis facultatem. Hoc igitur ista misericordia dei
" in homine subsequitur, quod præveniens ipsa largitur. Et
" ideo non solũ errantem iustificando ad viam revocat: sed
" etiam benè ambulando custodit & adjuvat, vt ad donum
" glorificationis æternæ perducat. Hæc autem omnia, id est,
" & vocationis nostræ initia, & justificationis augmenta, &
" glorificationis præmia, in prædestinatione sua Deus semper
" habuit, quia & in vocatione, & in justificatione, & in glori-
" ficatione sanctorum, gratiæ suæ futuræ opera præscivit. Ob
" hoc totũ Deo assignat Apostolus dicens: *Nam quos præscivit,*
" *& prædestinauit conformes fieri imagini filij eius, vt sit ipse pri-* Rom. 8.29,30.
" *mogenitus in multis fratribus. Quos autem prædestinauit hos &*
" *vocauit & quos vocauit, hos & iustificauit: quos autem iustifi-*
" *cauit, illos & glorificauit.* Ista sempiterna voluntas ejus
" nunquam mutabilitati subjacet, quia initium existendi
" non habet. Quod autem semper sic est vt esse non cæpe-
" rit proculdubio sic est, vt id quod est, non esse, non pos-
" sit. *And in his booke* De Incarnatione & Gratia Domini Iesu
" Christi, *cap.* 31. *p.* 797. 798. *and* 815. 806. *his words are these.*
" Quocirca omnes illos quos Deus vult salvos facere, sic in-
" telligere debemus, vt nec aliquem putemus salvari posse
" nisi volente Deo: nec existimemus voluntatem omnipo-
" tentis Dei aut in aliquo non impleri, aut alequatenus im-
" pediri. Omnes enim quos Deus vult salvos fieri, sine dubi-
" tatione salvãtur, nec possunt salvari, nisi quos Deus vult sal-
" vos fieri, nec est quisquam quem Deus saluari velit & non
" salvetur, *quia Deus noster omnia quæcunq; voluit fecit.* Ipsi om-
" nesvtiq; salvi fiunt: quos omnes vult salvos fieri: quia hæc
" salus non illis ex humana voluntate nascitur, sed ex Dei
" bona voluntate præstatur. Nefas est autem, si quis omni-
" potentem dicat aliquid facere non posse, quod ipse velit.

Rom. 9. "*voluntati enim eius quis resistet?* Nemo vtiq; quia non est a-
"liqua natura quæ ab eius creatione sit aliena. Et sicut ni-
"hil naturaliter subsistit, quod ille non fecerit: ita nihil
"prouenit in salutem hominum, quod ille non in æterna
"bonæ voluntatis suæ dispositione faciendum prædestina-
"uerit, a quo et fides gratis infunditur per quam benè am-
"bulemus et perseuerantia donatur, per quam ad spem per-
"uenire possimus, hæc autem dona sua semper Deus in æ-
"terna atq; incommutabili habet voluntate dispositа, in qua
"præordinauit atq; præparauit, et quæ daret et quibus da-
"ret. Ipse enim prædestinando præparauit gratiæ donum
"qui gratiam donando implet prædestinationis effectum.
"Cuius gratia nobis et initium bonæ voluntatis donatur ad
"fidem, et ipsi voluntati adiutorium tribuitur, vt quod be-
"ne vult, benè operetur. Deus enim qui hominem con-
"didit, ipse prædestinatione sua et donum illuminationis
"ad credendum, et donum perseuerantiæ ad proficiendum
"atque permanendum, et donum glorificationis ad regnan-
"dum, quibus dare voluit præparauit, quiq; non aliter per-
"ficit in opere, quam in sua sempiterna atq; incommutabili
"habet voluntate dispositum. *What can there bee said more fully to our purpose, then this, which the elegant, acute, and learned Father had recorded to posterity?*

Gregory the greate.

Gregory *the greate, who flouriſhed from the yeare* 590. *to* 644. *hath declared himselfe in our behalfe. For in the* 8. *booke of his* "*Morralls vpon Iob. cap.* 6. *his words are these.* Quia electorũ lux
Parisijs. 1619 "tentatione nõ extinguitur, nequaquã nox, *sed vesperа facta*
"perhibetur: quia nimirũ sæpè tentatio in corde electorũ
Tom. 2. "lumẽ justitiæ abscondit, sed non interimit, et quasi ad pal-
"lorem trepidationis pertrahit, sed funditus non extinguit.
"*And cap* 24. Iustorũ bona quia ex corde incipiunt, vsq; ad
"præsentis vitæ terminũ crescunt: *So Moral. lib.* 25. *cap.* 8.
"Charitas in cordibus electorum inextinguibilis manet: in-
"de dicitur, *Ignis est iste perpetuus qui nunquam deficiet de al-*
"*tari.* *And lib.* 34. *cap.* 13. Aurum quod prauis diaboli per-
"suasionibus sterni sicut lutum potuerit, aurum ante ocu-

los

"los Dei nunquam fuit: qui enim seduci quandoq; non re-
"versuri possunt, quasi habitam sanctitatem ante oculos ho-
"minum videntur amittere, sed eam ante oculos Dei nun-
"quam habuerant. *That whole chapter is spent to this purpose, which makes wholly for vs. See more to this purpose in Hom.3.et.5. in Iezechielem. it Moral. lib.2 cap.28,29.*

Venerable Bede.

Bede *who flourished in the time of* Gregorie, *and long after, to the yeare of our Lord,* 750. *being the ancient glory of our* Englisn *nation, and a man of greatest worth and learning, of any in his age; concurreth with vs in opinion, as is euident by diuers of his workes. For in his exposition vpon the* 1 *Pet.* 1.23. *his wordes are these.* *Colonia.* 1512. *Tom.5.*
"Sicut ex semine incorruptibili caro quæ corrumpitur nasci-
"tur, sic per aquam verbo Dei consecratam, vita nobis quæ
"finem nesciat tribuitur. *And in his exposition vpon the,* 1 *Ioh.* 5.18. *We know that he which is borne of God doth not commit sin:*
"*he comments thus.* Peccatum scilicet ad mortem. Quod et
"de omni crimine capitali, et de illo spetialiter potest intel-
"ligi, quo omnis qui natus est ex Deo non peccat: Denique
"David rex crimen mortale admisit. Quis enim nesciat adul-
"terium et homicidium mortem mereri perpetuam? sed ta-
"men David quia ex Deo natus est, quia ad filiorum Dei per-
"tinebat societatem non peccavit vsq; ad mortem qui sui
"reatus veniam mox pœnitendo promeruit. *Sed generatio*
"*celestis conseruat eum et malignus non tangit eum.* Gratia Chri-
"sti qua renati sunt fideles conseruat eos qui secundū pro-
"positum vocati sunt sancti, ne peccatum in mortem com-
"mittant: et si quibuslibet pro humanæ conditionis fragili-
"tate deliquerit, ne ab hosti maligno possint tangi, defen-
"dit. Item dicendum, tamdiu nos in generatione Dei per-
"manere quandiu non peccauerimus: imò qui in generati-
"one Dei perseuerant, peccare non possunt, neq; à malig-
"no contingi. *So in his Exposition vpon Rom.* 8. 15. *but yee* *Tom.6.*
"*haue receiued the spirit of adoption wherby we cry Abba Father:*
"*he descants thus.* Qualis res est, si pignus tale est? Nec pig-
"nus, sed *Arrcha* dicenda est: pignus enim quandò ponitur,
"cū fuerit res ipsa reddita aufertur. *Arrha* autem de ipsa

"reddatur, quæ danda promittitur: vt res quandò redditur,
"impleatur, quod datum est, non mutetur. *And vpon the*
"*29. verse of the same chapter, he comments thus. Qui secundũ*
"*propositum vocati sunt*, in eo quod diligunt Deum perma-
"nent vsq; in finem. Quicunq; in Dei prouidentissima dis-
"positione præsciti, prædestinati, vocati, justificati, glorifi-
"cari sunt, non dico etiam nondum renati, sed etiam non-
"dum nati, iam filij Dei sunt, et omninò perire non possunt.
"*Talibus Deus diligentibus eum omnia cooperantur in bonum*, vsq;
"adeò prorsus omnia, vt etiam si qui eorum deuiant et ex-
"orbitant etiam, hoc ipsum ijs faciat proficere in bonũ, quia
"humiliores redeunt, atq; doctiores. Horum prædestinato-
"rum nemo cum diabolo perit, nemo vsq; ad mortem sub
"diaboli potestate remanebit. *Quos enim et prædestinauit eos*
"*et vocauit*, vocatione illa de qua dictum est. *Sine pœnitentia*
"*sunt dona et vocatio Dei. And vpon the last verse of this chap-*
"*ter, his words are these.* Si ergò nulla res ab eius charitate nos
"separat, quid esse non solùm melius, sed etiam certius hoc
"bono potest? *So vpon the* 1. *Cor.* 13. 8. *Charity neuer fai-*
"*leth: he amplifieth himselfe thus. Deus dilectio est, et qui manet*
"*in dilectione, in Deo manet, et Deus manet in illo.* Sit tibi domus
"Deus, esto domus Dei: mane in Deo, vt maneat in te De-
"us. Manet in te Deus vt te contineat: manes in Deo, ne ca-
"das: quia sic de charitate Apostolus, dixit, *Charitas nunquã*
"*excidit.* Quomodò cadet quem continet Deus? *And in his*
exposition vpon the 2 *Tim.* 2. 19. *The foundation of the Lord abid-*
eth sure, hauing this seale; the Lord knoweth who are his. His words
"*are these.* Satis fixum atq; immobile debet corde retineri
"Hierusalem captiuam ab huius seculi Babilonia decursis
"temporibus liberari: nullumq; ex illa esse periturum, quia
"qui perierit, non ex ipsa erit. *Firmum enim fundamentum*
"*Dei stat, habens signaculum hoc, nouit Dominus qui sunt eius.*
"Nec moueat quod sæpe diabolus seducit etiam illos, qui re-
"generati iam in Christo, vias ingrediuntur Dei. *Nouit enim*
"*Dominus qui sunt eius.* Ex his in æternam damnationem
"neminem ipse seducit. Sic enim nouit eos Dominus vt De-
"us, quem nihil lateat etiam futurorum: non vt homo, qui

"hominẽ ad præsens videt, si tamẽ videt cuius cor non videt.
"Novit Deus qui permaneant ad coronam, qui permaneat
"ad flammam: novit in arca sua triticum, novit paleam;
"novit segetem, novit zizannia. Modo enim corpus Christi
"mixtum est tanquam area, *sed novit Deus qui sunt eius*, sicut
"tu nosti quod trituras, quia ibi est latens massa. Nec con-
"sumit trituratio quod purgatura est ventilatio: certi su-
"mus fratres, quia omnes qui sumus in corpore Domini, &
"manemus in illo, vt & ipse maneat in nobis. Sed quid est
"quod ait; *qui manet in me, & ego in illo?* Quid nisi quod
"martyres audiebant: *Qui perseuerauerit vsque ad finem hic*
"*salvus erit.* De illis ovibus de quibus dicit Apostolus, *No-*
"*uit Dominus qui sunt eius, & quos præscinit ipsos & prædesti-*
"*nauit: quos autem prædestinauit, hos & vocauit, quos autem*
"*vocauit ipsos & iustificauit, quos autem iustificauit, ipsos & glo-*
"*rificauit.* De ouibus istis nec lupus rapit, nec fur tollit, nec
"latro interficit. Securus est de numero eorum, qui pro ijs
"novit quod dedit: & hoc est quod ait, *non rapiet quispiam*
"*eos de manu mea.* Numerus, ergo iustorum, qui secundum
"propositum sunt, de quibus dictum est, *Novit Dominus qui*
"*sunt eius*, ipse est *hortus conclusus, fons signatus, puteus aquæ*
"*viuæ, paradisus cum fructu pomorum.* Ex hoc numero qui-
"dam spiritaliter vivunt, & supereminentem charitatis viam
"ingrediuntur, & cum præocupatum hominem in aliquo
"delicto instruunt, & cum spiritu lenitatis intendunt, ne &
"ipsi tententur. Et cum fortè ipsi præoccupantur, reprimi-
"tur in ijs aliquantulum, non autem extinguitur charitatis
"affectus; rursusq; insurgens, & inardescens, pristino cursu
"restituitur. *Thus you see how this venerable and learned Fa-*
ther, and Countrie-man of ours is wholly for vs.

Anselme.

Anselme *sometimes Archbishop of* Canterbury, *in the raignes of* William Rufus, *and* Henry *the first, about the yeere of our Lord* 1093. *to* 1106. *hath recorded and published to posteritie the same position that I here maintaine. For in his Commentarie vp-* Colonix 1612.
"*on Math* 17. *vers.* 20. *his words are these.* Perfecta fides ten- Tom. 1.
"tationis pistillo probata, & ab omni superficie levium co-

" gitationum cribro discretionis castigata, & perfectæ dile-
" ctionis melle dulcorata, omnes de corde, quod est interi-
" oris hominis caput, vitiorum sentinas exhaurit; non so-
" lum ad præsens, sed etiam in futurum ne colligantur mu-
" nit. *So in his exposition vpon Rom.8. vers. 17. Si filij sumus,*
" *erimus & hæredes*: id est ejusdem gloriæ participes. Non
" enim inaniter filij sumus, sed magnum inde commodum
" habebimus, quia hæredes patris nostri erimus, imò ipse
" erit hæreditas nostra. Sed si hoc parum erit, audiamus ad-
" huc vndè amplius gaudeamus, quia *erimus cohæredes Chri-*
" *sti*, id est, simul cum Christo hæredes, eandem scilicet
" quam ipse possidet beatitudinis hæreditatem cum eo pos-
" sidentes, *And vpon vers. 28.29.30. hee comments thus.* Hi
" qui secundum propositum Dei vocati sunt sancti, in eo
" quod diligunt Deum permanent vsque in finem, & qui
" ad tempus inde deuiant revertantur, vt vsq; in finem per-
" ducant, quod in bono esse cæperunt. Nam secundum pro-
" positum occultissimæ iustitiæ bonitatisq; suæ *Deus quos*
" *prædestinauit, ipsos vocat, & iustificat, & glorificat*, Gratia est
" prædestinationis ipsius effectus. Et hæc est predestinatio
" sanctorum, præscientia scilicet & præparatio beneficiorum
" Dei, de quibus certissimè liberantur, quicunq; liberantur.
" Ex his enim qui prædestinati sunt nullus cum diabolo pe-
" rit, nullus vsq; ad mortem sub diaboli potestate remane-
" bit. Horum enim si quisque perit, fallitur Deus. Sed ne-
" mo eorum perit quia falli non potest qui prædestinavit eos.
" Deus illis quos prædestinavit ad vitam dat virtutem & bo-
" norum operum gradus per quos ad tantam sublimitatem
" possint erigi. Vocat enim illos & justificat, & magnificat.
" Et hæc sua dona quibuscunq; ipse donavit proculdubio se
" daturum esse præscivit, & in sua prescientia præparavit.
" *Quos ergò prædestinauit, ipsos & vocauit*, vocatione illa de
" qua dictum est, *Sine pœnitentia sunt dona & vocatio Dei.*
" Nam in sua quæ falli mutariq; non potest præscientia ope-
" ra sua disponere, id omnino, nec aliud quicquam est præ-
" destinare. Non ergo alios, *sed quod prædestinauit ipsos & vo-*
" *cauit*: nec alios, *sed quos ita vocauit, ipsos & iustificauit*, nec

alios

" alios *sed quos prædestinauit, vocauit & iustificauit, illos & mag-*
" *nificauit*, siue glorificavit. Prædestinatio nostra non in no-
" bis facta est, sed in occulto, apud ipsum in ejus præscien-
" tia. Tria verò reliqua in nobis fiunt, vocatio, & justificatio,
" & magnificatio. Vocamur prædictione pœnitentiæ, justi-
" ficamur innovatione misericordiæ, & timore judicij, mag-
" nificamur profectu virtutũ, siue glorificamur æterna bea-
" titudine. Ita omnia jam facta sunt: prædestinavit, præsci-
" vit, vocavit, justificavit, magnificavit; quoniam omnes
" jam præsciti ac prædestinati sunt, & multi jam prædestina-
" ti ac justificati, & magnificari sunt; quamvis adhuc vsq;
" in finem seculi multi vocandi, & justificandi, & magnifi-
" candi sunt. Verba tamen præteriti temporis posita sunt de
" rebus etiam futuris tanquam jam vt fierent, quia ex æter-
" nitate dispositi qui fecit quæ futura sunt. Quicunq; ergo
" providentissima Dei dispositione, præsciti, prædestinati,
" vocati, magnificati, iustificati, gloricati sunt, non dico eti-
" am nondum renati, sed etiam non nati, jam filij Dei sunt,
" & omnino perire non possunt. *And a little after vpon*
" *verse* 31. *hee comments thus*; Si Deus gratuito suo munere
" tanta nobis confert, quis poterit nobis quicquam harum
" auferre? *vel quis poterit eius volũtati resistere*, qui nos ad glo-
" riam præordinavit perducere? *Si Deus pro nobis, quis contra*
" *nos erit*? Deus pro nobis vt prædestinaret nos, Deus pro
" nobis vt glorificaret nos, *Si Deus pro nobis, quis contra nos?*
" Si Deus in omnibus pro nobis est, qui nobis vult adver-
" sari, paret se, si potest, bellare adversus Deum. Non enim
" ledit nos, nisi qui Deum vincit. Et quis est qui vincit
" omnipotentem? Quicunq; reluctari voluerit, sibi nocet.
" *Si Deus pro nobis, quis contra nos?* Etiamsi totus mundus
" contra nos insurgat, & omni genere tormentorum in nos
" sæviat, quid totus mundus, quando pro nobis est per quam
" factus est mundus? Quid est omnis qui Deo nititur resiste-
" re, paranti nos ad regnum perducere? *So in his exposion*
" *vpon the* 2 *Cor.* 1 8 *Confirmabit vos vsque in finem.* Et verè
" confirmabit quia fidelis, id est, verax est in promissis suis
" Deus, quia fideliter reddet quicquid promisit. Promisit

salutem

" ſalutem æternã & beatam vitam cum Angelis ſine fine, vbi
" nullus deinceps moriendi metus erit. Talia promiſit, & in
" horum promiſſione fidelis erit, quia ſine mendatio reddet
" ea illis quibus promiſit. *Fidelis Deus per quem vocati eſtis*:
" quia qui averſos vocavit, jam facilius confirmabit. Vocati
" *eſtis in ſocietatem* non modò Apoſtolorum vel Angelorũ
" ſed etiam *filij eius Ieſu Chriſti Domini noſtri*, vt ſitis partici-
" pes hæreditatis ac gloriæ quam poſſidet filius ejus. Hoc
" enim dedit vobis eſſe quod credidiſtis, vt quia credidiſtis
" Chriſtum eſſe Dei filium, vos quoq; efficeremini filij Dei
" manſuri in eadem dignitate in qua manet Chriſtus. *So in*
" *his expoſition on Phil.* 1.6. ipſe qui per prevenientem gra-
" tiam, *cœpit in vobis opus bonum*, per ſubſequentem & coo-
" perantem *perficiet illud vſque in diem Ieſu Chriſti*, id eſt, vſq;
" ad extremum diem vitæ vniuſcujuſq; quandò anima de
" corpore egrediens præſentatur ante tribunal Chriſti judi-
" canda. Cooperando enim in nobis Deus perficit, quod
" operando incipit: quoniam ipſe vt velimus operatur inci-
" piens, qui volentibus cooperatur perficiens: *And in his ex-*
" *poſition on Col.* 3.3. *Mortui*, inquit, eſtis, ſed mortui ſpecie,
" viui radice, ſicut arbores in hieme. Sed ne areſcatis intus
" eſt radix, intus eſt vita, intus eſt charitas, qua *vita abſcon-*
" *dita eſt cum Chriſto in Deo.* Erit autem poſtea tempus ve-
" ſtrum, erit æſtas veſtra quando circumveſtiemini digni-
" tate filiorum, & replebimini vbertate fructuum. *And in his*
expoſition on the 2 Tim. 2.19. *with which I will conclude, his*
" *words are theſe.* Fides quorundam infirmantium, & ad
" electorum ſortem non pertinentium ſubvertitur ab hære-
" ticis, ſed *firmum fundamentum Dei*, id eſt, firma fides quam
" Deus per Spiritum ſanctum in cordibus ſuorum electorũ
" fundavit *ſtat*, id eſt nullatenus ſubverti vel inclinari po-
" teſt: *habens hoc ſigillum*, id eſt, hanc velut ſigilli impreſſio-
" nem, quia ſcilicet, *cognovit Deus qui ſunt eius, & diſcedat*
" *ab iniquitate quicunque nomen Domini nominat.* Hoc ſigillum
" cordi ſuo impreſſum bonus habet, id eſt, hanc cognitionem
" menti ſuæ firmiter infixam, vt apud ſe dicat. Quid mihi
" prodeſſet, ſi exterius ſimularem eſſe juſtum, vel fidelem, &

interius

"interius nequam essem? Nihil: quia qui corda omnium
"inspicit, *ipse nouit qui sunt eius.* Ideoque veraciter in ocu-
"lis eius studio fidelis vel justus apparere, vt possim ad eorũ
"sortem qui sunt eius pertinere. Talis cogitatio est diuini
"sigilli impressio. Per hoc enim hæreses, et omnia saluti
"contraria deuitat, quia scit debere *discedere ab iniquitate*
"omnes qui Dominũ inuocant. Hæc itaq; sigilli impressio
"qua distinguuntur à cæteris qui subuertuntur, est in *funda-*
"*mento Dei firmo*, id est, in robusta fide electorum Dei, quia
"nouit Dominus qui ad eius hæreditatem pertineant: et ali-
"js recedentibus à fide, illi qui prædestinati sunt non possunt
"recedere, vel si recesserint eos necesse est redire. Nec mo-
"ueat quod sæpè etiam diabolus seducat etiam illos qui re-
"generati in Christo, vias ingrediuntur Dei; *quia nouit Do-*
"*minus qui sunt eius.* Ex his in æternam damnationem ne-
"minem ipse seducit. *Thus you see this godly Father and Coun-*
trey-man of ours is very full and large in our behalfe.

Bernard.

Bernard, who flourished from the yeare of our Lord, 1140. *to* 1170. *is very copious and large in our behalfe. For in his* 79. *ser-* Antwerpiæ. 1616.
mon vpon the Canticles: vpon the words of the spouse. Cant. 3.4. *I held him and would not let him goe, vntill I had brought him into my mothers house. He descants thus.* Ita est ex tunc, et deinceps,
"non deficit genus Christianũ, nec fides de terra, nec cha-
"ritas de Ecclesia: *venerunt flumina, flauerunt venti, et impige-* Math. 7.
"*runt in eam* et non *cecidit, eo quod fundata esset supra Petram:*
"Petra autẽ est Christus. Itaque, non verbositate Philoso-
"phorũ, nec cauillationibus Hæreticorum, nec gladijs per-
"secutorũ potuit ista *aut poterit aliquandò seperari à charitate* Rom 8.
"*Dei quæ est in Iesu Christo*: adeò fortiter tenet quem diligit Psal. 72.
"anima sua, *adeo ille adhærere bonum est.* Glutino bonũ est, ait
"Esaias. Quid hoc tenacius glutino, quod nec aquis elui-
"tur, nec ventis dissoluitur, nec gladijs scinditur? Deniq;
"aquæ multæ non poterunt extinguere charitatem: *Tenui* Gen. 32.
"*eum, nec dimittam.* Et sanctus Patriarcha, *non te, inquit, di-*
"*mittam, nisi benedixeris mihi.* Ista non vult eum dimittere,
"et fortè magis quã Patriarcha id not vult, quia nec pro

" benedictione quidē. Siquidem ille benedictione acceptā
" demisit eū, hæc autem non sic. Nolo, inquit, benedicti-
Psal.72. " nem tuam, sed te. *Quid enim mihi est in cœlo, et à te quid vo.*
" *lui super terram?* Non dimittam te, nec si benedixeris mihi.
" *Tenui, nec dimittam.* Nec minus forsitan ille teneri vult,
" cum perhibeat dicens, *delicia meæ esse cum filijs hominum.*
Prou.8. " Quoq; pollicens, ait, *Ego vobiscum sum vsque ad consummati-*
Math.28.20. " *onem seculi.* Quid hac copula fortius quæ vna duorum tam
" vehementi voluntate firmata est? *Tenui eum*, inquit. Sed ni-
" hilominus ipsa vicissim tenetur ab eo quem tenet, cum ali-
Psal.27. " bi dicit, *Tenuisti manum dexteram meam.* Quæ tenetur et
" tenet quomodo iam cadere potest? Tenet fidei firmitate,
" tenet deuotionis affectu. At nequaquam diu teneret, si
" non teneretur? Tenetur autem potentia, et misericordia
" Domini. *So in his first sermon on septuagessima*: Inuenies ab
" eodem Ioanne scriptum, *Omnis qui natus est ex Deo non pec-*
" *cat, sed generatio cœlestis conseruat illum. Non peccat*, inquit,
" idest non permanet in peccato; *quia conseruat illum* vtique
" vt perire nō possit, ea quæ falli non potest *generatio cœlestis.*
" Siue *non peccat*, id est, tantundē est vt si non peccat, pro eo
" scilicet quod non imputatur ei peccatum, *generatio cœlestis*
" etiam in hac parte *conseruat illum.* Data sunt signa quædā et
" indicia manifesta salutis, vt indubitabile sit eum esse de nu-
" mero electorū in quo ea signa permanserint. Propter hoc
" (inquam) *quos præsciuit Deus, et prædestinauit conformes fieri*
" *imagini filij sui*, vt quibus certitudinem negat causa sollici-
" dinis, vel fiduciam præstat causa consolationis. *So in his*
" *tracte de gratia et liberio arbitrio.* Neque enim hic possumus
" penitus esse sine peccato et miseria, possumus tamen gratia
iuuante nec peccato superari nec miseria. Quunquā tamen
" scriptura loquatur. *Omne quod natū est ex Deo non peccat.* Sed
" hoc dictū est de prædestinatis ad vitā nō quod omninò nō
" peccant, sed quod peccatū ipsis nō imputetur, quod vel pu-
" nitur condigna pœnitentia, vel incharitate absconditur. *So*
" *in his booke de Natura et dignitate amoris diuini. c.6.* Itaq; quis-
" quis ille est, sicut dicit beatus Iohannes, secundū hoc quod
" natus est ex Deo, id est, secundū interitoris hominis ratio-

nem

" nem in *tantum non peccat*, in quantū peccatū quod corpus
" mortis foris operatur, odit potius quam approbat, *semine*
" *spiritualis natiuitatis quod ex Deo natus est, eum interius con-*
" *seruante.* Quod etsi interim aliquandò incursu peccati læ-
" ditur, et attenditur, radice tamen charitatis in altum de-
" fixa non perit. Imò statim fæcundius et viuacius conua- 1 Iohn 3.
" lescit in spem boni fructus et surgit. Sic enim dicit bea-
" tus Ioannes, *Omnis qui natus est ex Deo peccatum non facit,*
" *quoniam semen ipsius in eo manet: et non potest peccare, quia ex*
" *Deo natus est.* Notanda vis verborum. *Non* (inquit) *pec-* Rom,7.
" *catum facit*, quod patitur potius quā facit qui natus est ex
" Deo *et non potest peccare* perseuerando scilicet in peccato, *dū*
" *legi Dei cū mente seruit:* etiam carnē festinat subigere, quæ
" tentatione et peccato incurrente legi peccati videbatur ser-
" uire. Petrus cum peccauit, charitatem non amisit, quia
" peccauit potius in veritatem quam in charitatem, cum se
" nō esse mentitus esset in re cuius totus erat in corde. Ideo-
" que negationem falsitatis continuò lachrymis lauit veritas
" charitatis. Sic et David cum peccauit, charitatem non per-
" didit, sed obstupuit quodammodo in eo charitas ad vehe-
" mentem tentationis ictū, et charitatis in eo nequaquam
" facta est abolitio, sed quasi quædam soporatio, quæ mox ad
" vocem arguentis prophetæ euigilauit, continuò in illam
" ardentissimæ charitatis confessionem erupit, *peccaui Domi-*
" *no*, et continuò audire meruit, *Dominus transtulit à te pec-*
" *catum tuum, non morieris. And to conclude, in his booke de Tri-*
" *pl. coherent: vinculo: &c. his words are these. Nouit Domi-*
" *nus qui sunt eius, et propositum Dei manet immobile*: etsi hor-
" rendorum criminū nota David inuritur, etsi Maria Mag-
" dalene septem dæmonjis cumulatur, etsi princeps Aposto-
" rum in profundum negationis barathrum submergitur;
" non est tamen, qui de manu Dei possit eruere. *Thus is this*
Father fully for vs, though some would wrest and scrue him to the
contrary. See more of this. Sermo: 61: in Cantica. Sermo: de
duplici baptsmate: &c. and Sermo: de fragmentis septem:
Misericordiarum.

Bradwardyn.

Bradwardyn our owne Countriman, sometime Arch-bishop of *Canterbury* in the raigne of King *Edward* the third, who was stiled the *profound Doctor* of his time, and as *Thomas* of *Walsingham* relates it, departed this life in the yeare of our Lord, 1350: concurreth in opinion and judgment with vs. For in his first booke de Causa Dei: cap: 23. he proues. *Quod tam scientia Dei quam voluntas eius est omninò immutabilis*; and from thence he infers this fifth Corolarie. *Quod omne saluandum aut damnandum, præmiandum vel puniendum sub quocunque gradu voluit ab æterno saluari vel damnari præmiari similiter vel puniri sub eodem gradu præcisè: et hoc nedum voluntate conditionali aut indeterminata, sed ita absoluta et determinata sicut vult in præsenti vel finali iudicio, aut post valet:* which is the very ground and basis of the constant and finall perseuerance of the Saints. So in his 2. booke *de Causa Dei. cap.* 5.6. hee proues that no man can ouercome the least temptation, without the speciall ayde and assistance of God, and withall hee certifieth vs. *Quod auxilium Dei speciale posse tentationem aliquam superare, est voluntas eius inuicta.* So *cap.* 8. hee declares what perseuerance is, and proues it to be the gift of God: *et quod nullus viator quantacunq; gratia creata subnixus solius liberi arbitrij viribus, vel etiàm cum adiutorio gratiæ possit perseuerare finaliter, vel per aliquod tempus omninò sine aliquo Dei auxilio speciali*: cap: 11: hee proues. *Quod perseuerantia non est aliquod donum Dei creatum à charitate et gratia realitèr differens et distinctum*, but that it is alwaies an adjunct and concomitant of true grace: cap. 13. he proues. *Quod illud auxilium sine quo nullus perseuerat, et per quod quilibet perseuerat, est spiritus sancti diuina bonitas et voluntas, et quod Deus dat voluntatem et potestatem perseuerandi sanctis suis*: and *cap.* 14. he proues. *Quod perseuerantia gratis detur à Deo, et non meritis comparetur.* In all which chapters, if you will take the paines to reade them, you shall finde him fully for to act our parts, and to produce such Scriptures, and sentences from the Fathers (in which he was very well read) as make vndeniable for this our present assertion.

Councells.

To these authorities & sayings of the Fathers I may adde that of the Councell of *Miliuitan*: *can:* 3: 4. Where in these 2. Cannons with diuers others were concluded vpon against *Pelagius* and his followers. *Item placuit vt quicunque dixerit, gratiam Dei in qua iustificamur per Iesum Christum Dominum nostrum, ad solum remissionẽ peccatorum valere quæ iam commissa sunt, non etiam ad adiutorium vt non committantur, anathema sit. Item quisque dixerit eandem gratiam Dei per Iesum Christum Dominum nostrum, propter, hoc tantum nos adiuuare ad non peccandum quia per ipsam nobis reuelatur et aperitur intelligentia mandatorum, vt sciamus quid appetere, quid vitare debeamus, non autem per illam nobis præstari, vt quod faciendum cognouerimus etiã facere diligamus atque valeamus, anathema sit. Cum enim dicat Apostolus* scientia inflat, charitas verò ædificat: *valde impium est vt credamus ad eam quæ inflat nos habere gratiã Christi, ad eam quæ ædificat non habere, cum sit vtrumque donum Dei, et scire quid facere debeamus, et diligere vt faciamus, vt ædificante charitate scientia non posset inflare. Sicut autem de Deo scriptum est:* qui docet hominem scientiam: *ita etiam scriptum est.* Charitas ex Deo est. Which two *Canons* affirming that true grace is a great helpe and preseruatiue against sinne, inabling those that haue it, not onely to know, but likewise for to doe and loue the things which God commaunds them, make much for my conclusion: for he that is able through the speciall assistance of God and grace to resist sinne, and to do and loue the things which God commandes him, how can he chuse but perseuere in grace? Grace giues him power, loue giues him will to perseuere, what is here then that can hinder him from perseuering? To conclude, let but any indifferent and iudicious reader peruse that generall and famous Councell of *Africke*, held in the yeare of our Lord: 418: against *Pelagius* the Hereticke, and the second Councell of *Aransica*, or *Orenge*, held in the yeare of our Lord: 529: and if his eyes and judgment are not præiudicated and infected with *Arminianisme*, or phrase-transformed *Pelagianisme*, hee must needes acknowledge, that these two Councells do cor-

roberate and confirme our present assertion. For in both these Councels it is positiuely resolued. *That grace is the only worke of Gods Spirit, and the gift of God, and not a morrall perswasion, nor the strength of nature. That regeneration and the state of grace, is wrought only by the Spirit of God, and not by any freewill, strength or power of our owne. That the beginning, the continuance, and the end of the worke of grace in vs, is from God alone, & not from our selues, and that by the grace of God only we are what wee are. That when we doe inioy any good at all, it is not from our owne power and strength, but from the assistance of God himselfe, who worketh in vs and with vs. That God loues vs not because we doe deserue his loue, but because that he intends to make vs louely. That the perseuerance of the Saints is from God alone, and not from themselues, that soe they might ascribe the glory of their graces and their perseuerance not vnto themselues but vnto God alone.* If then grace and regeneration bee the onely worke of the Spirit of God, if the continuance, the beginning and the end of Grace, and perseuerance in the state of grace, bee from God alone and not from man, as these *two Councels haue determined it*, then by the determination of these two Councels, the true regenerate Saints of God can neuer fall finally nor totally from grace. For if perseuerance bee the onely worke and gift of God alone: the Saints of God can neuer chuse but perseuere, becausse that God hath promised and couenanted, to giue them perseuerance; *to cause them to walke in his statutes, and to keepe his iudgments and to doe them, and to put his feare in their hearts, that they shall not depart from him:* if God will cause them for to perseuere, there is nothing then that is able for to hinder them: for *no man can resist his worke and Will: Rom*: 9: 19. and *Isai*: 43: 13. If you will but compare the Canons and Decrees of the generall Councell of *Africke* with Saint *Augustines* bookes *de Bono Perseuerantiæ*, and *de Corrept: et Gratia*: who was then present at this famous Councell, then you may ascertaine your selues, that this famous, Councell and likewise the Councell of *Orange*, who tooke their patterne and grounds from it, did suffragate to this our assertion, *That those who are once truly regenera-*

Ezech. 36. 27.

Ier. 32. 40.

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ted and ingrafted into Christ by a iustifying and liuely faith, can neither finally nor totally fall from grace.

You see now how we haue an whole Grand-Iury, of ancient and learned Fathers and Councells, who haue giuen vp their verdict for vs, so that you need not for to doubt of the truth and goodnesse of our cause. And here (good Reader) I would intreate thee to take notice of the truth, the honestie, and modestie of one *Mr. Mountague*, who in his *Gagge* and his *Appello Cesarem* doth confidently affirme, That it hath beene the common *Tenet of all Antiquitie, That the true regenerate Saints of God may fall finally and totally from the state of grace.* O the matchlesse impudency, mallice, and falsitie of the man, who against his owne knowledge and conscience durst to affirme so grosse and palpable an vntruth, and that to such a wicked and pernicious end, as to deceiue his readers, and to thrust a dangerous and condemned error on them, for an ancient and approued truth. What *Mr. Mountague*, did you thinke that none had read the Fathers but your selfe? or that your fame and credite was so great among vs, as that we would beleeue your false quotations, before the authenticall Records themselues? Or did you thinke (as you haue attempted for to doe) to stop the labours of all such, and to crush them in the shell, as should disclose your partiall and disloyall dealing to the world, that so yout virulent *Appeale*, and your forged and new coyned doctrines therein recorded, might passe without controll? It is well you thought so, but (thankes be to God) you are deceiued in your expectation; and truth though it hath found some difficultie and opposition at the presse by your meanes, yet it hath come forth at last to display your baseneſse, your impudencie, your malice, and your disloyalty vnto the world. But say you had had your will *Mr. Mountague* and all things had succeeded according to your hopes: yet me thinkes *Mr Mountague*, if you had had any conscience or feare of God within you, if you had had any loue and respect vnto antiquitie and truth (as you pretend you haue, how truly let others iudge) you might haue beene ashamed

Gagge, p. 158. Appeale 27.

and

and affraid to haue traduced, ſlandered, and ſophiſticated; to haue outfaced, and belyed all Antiquitie as now you haue, for feare leſt the worthy workes of ſo many Fathers ſhould haue cryed out againſt you here, and theſe very Fathers themſelues ſhould haue riſen vp againſt you to condemne you in the day of judgement, for wronging, and traducing of them to that end as you haue done. Nay, if you had had any loue vnto your Mother Church, or to the ſoules of ſo many thouſands of your Country-men which you ſhould haue wronged and ſeduced by theſe falſe quotations and confident aſſertions of your owne, you could not haue beene ſo graceleſſe, ſo falſe, ſo trecherous, and ſo ſhameleſſe, as to haue fathered this your damnable & pernicious error on the ancient Fathers, who haue ſo much oppoſed it. But it may be the good learned man did all this out of ignorance and ſimplicity. For being deſtitute of the Fathers workes, or wanting time for to ſuruey them, or hauing an higher conceite of other mens learning then his owne, he truſted vnto their quotations, and thence he was deceiued. And this is not vnlikly. For I finde all M. *Mountagues* quotations, one only excepted, (to wit that of *Clement* in his conſtitutions) recorded verbatim by that famous *Arminian Bertius*, in his booke *de Apoſtatia ſanctorum*, neither are they to be found in any mans works but his. Indeed Mr. *Mountague* in his *Gagge*, *cap.* 20 would make the world beleeue, that he did quote his Fathers not out of their owne workes, but out of *Bucer and other Proteſtant Diuines*; but to tell you the truth, theſe quotations are not to be found in *Bucer* or in any other Proteſtant Diuine, but only in that infamous and arch Arminian *Peter Bertius* out of whom *Mr. Mountague*, hath tranſcribed them verbatim. Only herein is the difference: *Bertius* hath recorded theſe quotations in Latine, *Mr. Mountague* hath tranſlated ſome of them verbatim into Engliſh: *Bertius* he cites many ſentences, and more Fathers then *Mr. Mountague* doth, who hath culled out the eminenteſt and choyceſt of them. And becauſe all the world ſhall know that I wrong not *Mr. Mountague* I will compare

Gagge p. 159. 165.

his

his quotations and *Bertius* his quotations together. *Mr. Mountague* in his *Gagge pag.* 165, 166. quotes *Ignatius* the ancienteſt Father this day extant: the ſelfe-ſame quotation you ſhall finde in *Bertius, in his Apoſtatia Sanctorum, pag.*90. *Mr. Mountague* quotes *Tertullian de Preſcript: cap.*3. *Gagge pag.*166.167. So doth *Bertius* in the ſelfe-ſame words, *pa.*96. So he quotes *Cyprian, Epiſt.*7. *Gagge,* 167. So doth *Bertius pag.*98. So hee quotes *Nazianzen, Gagge* 168. So doth *Bertius* in the ſame words, *pag.* 99. 100. So hee quotes *Hierome lib.*2. *adverſ. Pelagianos, Gagge* 168, the ſelfe-ſame quotation you ſhall finde in *Bertius, pag.*100. So he quotes *St. Gregory, lib.*6. *in* 1 *Regum*: you ſhall finde the ſame in *Bertius pag.*103. So hee quotes *St. Augnſtine de corrept: & Gratia cap.*13. *Gagge* 168. *Apeale* 27. for the booke *de bono Perſue.* and *lib.* 11. *de Civ. Dei, cap.* 12. *Appeale* 27. the ſelfe-ſame quotations are in *Bertius, pag.*102. and in *Bellarmine, lib.* 3. *de Iuſtif. cap,* 14. So hee quotes *Proſper, reſp:* 7. *ad cap. Gallorum Appeale* 27. you ſhall finde the ſelfe-ſame words and quotation in *Bertius, pag.*102. ſo he quotes *Cyprian de vnitate Eccleſiæ: Athanaſius, lib.*4. *cont: Arrian. Baſil epiſt ad Chilonem in the margent. Appeale* 36. The ſelfe-ſame quotations are in *Bertius, pag.*97 98. 99. Thus hath our learned *Mr. Mountague* who vaunts ſo much of his skill and knowledge in the Fathers, tranſcribed them verbatim out of *Bertius.* Nay, I will ſay more; he hath tranſcribed all he hath touching this point of falling from grace, either in his *Gagge* or in his *Appeale,* yea, his very argument from our 16. *Article* out of *Bertius*: let him diſproue it if he can; and therefore it is no meruaile that *Mr. Mountague* avoucheth *the totall and finall Apoſtacy of the Saints,* to bee the *Tenet of Antiquitie, of the Proteſtants in Germany, and of the Church of England,* becauſe that *Bertius* ſaith ſo to; out of whom he did tranſcribe it. But whether *Mr. Mountague* bee an honeſt innocent and harmeleſſe man, and one that ſeekes only the peace of the Church in dealing thus, I leaue it vnto others for to judge. I come now to giue a ſhort anſwer to theſe Fathers which *Mr. Mountague* hath cited out of *Bertius*: As for *Clement* and *Ignatius,* there is a

great queſtion whether they are ſpurious and abortiue yea or no, and moſt Proteſtant Diuines not without good cauſe, thinke them to be meere forgeries; and ſo their authorities are but little worth. But admit them to bee true, yet they proue nothing againſt vs. For that of *Ignatius*, *that one and the ſame man is ſometimes the childe of God, and againe the childe of the diuell*: is no more but this in ſubſtanee, that the childe of God doth ſometimes fall into ſinne, and ſo in the judgement and repute of men is ſometimes the childe of God, and at other times the childe of the diuell, but not in Gods eſteeme; if you reade the place, you ſhall finde this to bee the meaning: as for the other places, they are impertinent and need no anſwer: As for that of *Clement*, it is nothing to the purpoſe: for hee ſaith not that the holy Spirit is wholly deuided from any man that euer had it: *but if hee bee diuided hee leaueth them deſtitute, &c.* That of *Tertullian* if you reade all the chapter is expreſſe for vs, for it is no more in briefe then this: that hypocrites fall away from God, but ſuch as are truly regenerated doe ſtill continue with him. That of *Cyprian* is no more then this, that men muſt vſe the meanes to preſerue their graces. That of *Nazianzen* is no more then this: the ordinary and common gifts of Gods Spirit as prophecie, and a royall minde may bee loſt. That of *Hierome* and *Gregorie*, is only this in ſubſtance; that wee cannot know whether other men ſhall perſeuere, becauſe we know not their eſtates, and therefore wee cannot call them happy before their death. The Epiſtle of *Baſil, ad Chilonem*, is but a meere exhortation to perſeuerance, there is not one word in it that a regenerate man may fall from grace. That of *Proſper* is ſpoken only of ſuch as were regenerated in ſhew and not in truth: and ſo is that of *Auguſtine de bono Perſeu: cap.* 13. That of *Auguſtine de Ciui: dei.* Is nothing to purpoſe, for he ſaith not, that all the Saints of God doe not perſeuere, but, *that all of them know not certainly whether they ſhall perſeuere*; that is, they are not certaine of their perſeuerance with the certainty of knowledge, but yet they are ſure of it with the certainty of faith, as the Proteſtants in the Diſputation

tation of *Ratisbon, pag.* 511. haue expounded it; So that all which these Fathers say, proues nothing at all against mee, if it be well examined: and if *Bertius* or *Mr. Mountague* had dealt ingeniously and not cited the Fathers by peece-meale, the very places which they alledge, would either not make for them, or else make against them. Well then to end this controuersie, I dare defend it against any man, that either all, or at least most of the Fathers are expresse and strongly for vs; let these their testimonies which I haue cited out of their owne records, and not at the second hand, determine it: and this I will say withall, that there is neuer a Father, which being rightly vnderstood, doth make any jot against vs. Wherefore seeing that *this totall and finall Apostacie of the Saints*, is but an vpstart doctrine among vs, quite contrary to the whole streame and current of the Fathers, I will conclude with that golden rule and saying of an ancient Father, *Vincentius Lerinensis* by name, who flourished about the yeare of our Lord, 430. (which saying I would to God *Mr. Mountague* had well considered before hee had put his Penne to paper) *(Cum primum mali cuiuscunque erroris putredo erumpere cæperit, & ad defensionem sui quædam sacræ legis verba furari atque fallaciter & fraudulenter exponere: statim interpretando Canoni maiorum sententiæ congregandæ sunt: quibus illud quoque exurget nouitium, ideoq; prophanum, & absq; vlla ambage prodatur, & sine vlla retractatione damnetur. Sed eorum duntaxat patrum sententiæ congregandæ sunt quæ in fide & Communione Catholica sanctè, sapienter constanter viuentes, docentes & permanentes, vel mori in Christo fideliter, vel occidi pro Christi feliciter meruerunt. Quibus tamen hac lege credendum est: vt quicquid vel omnes, plures vno eodemq; sensu, manifestè, frequenter, perseueranter, velut quodã sibi consentiente magistrorũ concilio, accipiendo, tenendo tradendo firmauerint, id pro indubitato, certo, ratoque habeatur. Quicquid verò quamvis ille sanctus & doctus, quamvis Episcopus, quamvis Confessor & Martyr, præter omnes, aut etiam contra omnes senserit: id inter proprias, & occultas & priuatas opiniunculas, à communis publicæ & generalis sententiæ autoritate secretum sit, ne cum summo æternæ salutis periculo iux-*

Cont. Hæres. cap. 39. Edit. Costeri.

ta sacrilegam hæreticorum & scismaticorum consuetudinem vniuersalis dogmatis veritate dimissa vnius hominis nouitium sectemur errorem. Follow now this safe and golden rule in our particular case; wee haue the vnanimous consent of most if not of all the ancient Fathers for vs, which they haue manifestly, frequently, and constantly recorded and commended to vs: and therefore let not *Bertius* or *Mr. Mountague* his ape, nor any other vpstarts whatsoeuer, who defend their errors, seduce and leade you from this ancient, resolued, and approued truth, to the wrecke, the perill, at least the great discomfort of your soules.

The Protestant Churches and writers beyond the seas.

Secondly, as this hath beene the vnanimous and constant doctrine of all the ancient Fathers and of the Church of God in former ages. *That the true regenerate Saints of God can neither finally nor totally fall from grace*: so likewise hath it alwaies beene, the receiued, positiue, constant and resolued doctrine of all Protestant and reformed Churches beyond the seas: which is euident. First, by the writings and records of their greatest, learnedst and chiefest Schollers and Diuines, which are very full and copious, in the defence and maintinance of this our present assertion. Secondly, by the seuerall Articles & Confessions of these Churches, and by the expresse resolutions of those Synods, which haue bin held and kept among them, which haue resolued and established this our position as the orthodox truth and Tenet.

First, their greatest, learnedst and chiefest Schollers and Diuines, haue in their seuerall workes and writings recorded, propagated, published and defended this our present *Theses* and assertion, as the orthodox and vndoubted truth; which I will proue by a particular Induction and Index of their names and workes, without transcribing of their words, for feare least I should bee to voluminous and ouer-tedious in this point: *Iohn Husse*, that learned and faithfull Martyr of Iesus Christ, and one of the first reformers of the *Bohemian* and *German* Churches, hath not onely published and recorded this our present assertion, *of the totall and finall perseuerance*

of

of the Saints in grace, to all posteritie as you may reade at large in his *Tractate de Ecclesia: cap:* 1, 3, 4. but hee hath likewise sealed and ratified the truth of this with his very blood: as is euident by the 1,2,3,5,6, and 21, *Articles* of his which were condemned in the 15. *Session* of the Popish Councell of *Constans*. After him laborious and zealous *Luther* in his *Postills, Homil: in Iohn* 14: *in die Pentecostes. Hom: in festo sanctæ Catharinæ*, and in his *Commentarie in* 1 *Pet*: 1:23. Learned *Bucer* in his *Comment*: *on Math*: 7:13. *cap*: 16:18. *cap*: 24:24. *on Iohn* 4:14 *cap*: 10:28,29 *cap*: 14:16,17. & on *Rom*: *cap*: 7: & 8. and in diuers other of his workes, epithomized by *Zanchius* in the first part of his 7: *Tom*: in his treatise *de Perseuerantia sanctorum*: learned *Zwinglius* in his *Opus Articulorum*: *Artic*: 8. Elegant and learned *Melanchthon* in his *Comentary on the* 1 *Cor*: 10. 13. in his *Loci Comm*: *Locus de Iustificatione ac fide*: and in *Tom*. 3. *de sacris Concionibus pag*. 264:267. Profound *Brentius in Iohn* 10. *hom*. 81. *in Iohn* 16. *hom*. 56. *in Iohn*. 17. *hom*. 24. and in his *Exegesis in Iohn* 17. Learned, painefull, and iudicious *Caluin* (a farre better Diuine, and a farre honester man then any of all those who calumniate slight and vilifie him) in his *Institutions lib*. 2. *cap*. 3. *sect*. 11. *and cap*. 5. *sect*. 3: *lib*. 3. *cap*. 24. *sect*. 6,7. *Expositio. in Psal*. 51. *verse* 12. 13. *Commen*: *in Hebr*. 6. 4,5,6. *In*. 2 *Pet*. 3. 17. and in diuers other places of his workes. Learned *Bullinger* in his *Comentarie on* 2 *Tim*. 2. 19. and is his *Exposition* on *Hebr*. 6. 4,5,6. *Gualtherus in Euangelium Lucæ homil*. 197. *et* 201. *and homil*. 26. *in Epist*. 1 *Iohn*. *Grynæus* in his *Disputationum Theolog*. *pars* 2: *de fide electorum*. *Theses* 18. *pag*. 471. *and Prælectiones in Hebr*. 6. *verse* 4,5,6. Profound and learned *Peter Martyr*. *Locorum*. *Com*. *Classis* 3. *cap*. 3. *sect*. 46,47. and in his *Commet*. *on Rom*. 8. Iudicious *Marlorat* in his *Exposition on Psal*. 51. 12,13. and on *Psal*. 125. 1,2. In his *Exposition on Math*. 7. 25. *cap*. 16. 18. *cap*. 24. 24. *on Iohn* 4. 14. *cap*. 5. 24. *cap*. 6. 37. *cap*. 8. 31. *cap*. 10 28,29. *cap*. 15. 6. *cap*. 17. 9. *on Rom*. 5. 2. *cap*. 9. 3. *on* 1 *Cor*. 1. 8,9. *on* 2 *Tim*. 2. 19. *on Hebr*. 6. 3,4,5. *on* 1 *Pet* 1. 5,23. *on* 1 *Iohn* 2. 19 *cap*. 3. 9. and *cap*. 5. 16. *Musculus* in his *Comentary on Math*. 16. 18. *cap*. 24. 24. and on *Iohn* 10. 28. 29. and in his *Loci Comm*. *de Peccato cap*. 5. *Aretius*

in *Phil.* 1. 6. in 2. *Tim.* 2. 19. in 1 *Pet.* 1. 5. and in his *Theolog Problemata Locus* 6. *de Prædestinatione. pag.* 81. *Oecolampadius* in 1 *Iohn* 2. 19. *Mollerus* in *Psal.* 121. 3. to the end, and in *Psa.* 125. 1. 2. *Alardus Mehinus in Anchora salutis. pag.* 173. *Hyperius* in his *Comentary* on the 2 *Tim.* 2. 19. and on *Titus* 1. 1. *Rennicherus* in his *Aurea Catena salutis. cap.* 27. *pag.* 210, 211. *Hesshusius* in his *Exposition in* 1 *Cor.* 1. 8. and in his *Examen Theolog. Locus* 16. *de Predestinatione. Gasper Oleuianus* in his *Expositio Symboli Apostolici. pag.* 38, 63, 64, 75, 133, 134, 137, 138, 139, 150, 154, 155, 156, 162, 163, 164, 191. in his *Commentary on Rom.* 8. *ver.* 28, 29, 30. and so to the end of the chapter. and *de Testimonio fœderis gratuiti pars* 2. *sect.* 15. 18. to 24. *Gorrutius de Prouidentia. lib.* 14 *cap.* 5, 6, 7. *Heerbrandus* in his *Compendium Theolog. Locus de Electione. pag.* 438, 439. *Hutterus* in his *Loci Com. Locus* 13. *de Prædestinatione. quæst.* 5, 9, 12, 13. *Tossanus* in his booke *de Prouidentia Dei. cap.* 4 *pag.* 175. to 179 *Chassanus. Locorum Comm. lib.* 2. *cap.* 8. *Tilenus* in his *Syntagma Theolog. de Prædestinatione Dei Theses* 24. to 33. *Hemingius* in his *Comm.* in 2 *Tim.* 2. 10, 19. *Gesnerus* in his *Compendium doctrinæ cælestis. Loc.* 30. *de Prædestinatione. pag* 235, 246, 247, 248. *Marcus Cyriacus* in his *Conciones.* 7. *de Perseuerantia sanctorum. Vrsinus* in his booke *de Prouidentia. pag.* 16. *Chemnitius* in his *Encheridion de Prædestinatione. pag.* 224. and his *Loci Communes Locus de Iustificatione, & de fide*, and in his *Harmonia Euangel. cap.* 2 *on Math.* 7. 24. *to* 28. and *Luke* 6. 47. 48. Learned *Iunius* in his *Notæ on Psal.* 1. *verse* 3. and in *Philip.* 1. 6. in his *Meditation on Psal.* 122. *verse.* 2. in his *Comment. on Ezech.* 33. 12. and in his *Theses*, 33. *Thesis*, 11. and *Thesis*, 37. *Corol.* 2. *Gomarus in declaratione sententiæ suæ. pag*: 32. Learned and profound *Danæus* in his *Isagoges pars* 2. *de Ecclesia*: *cap*: 5. *Isag*: *pars* 4. *lib*: 4: *de fide. cap*: 18. 19. and in his *Tom*: 2. *Controuers*: *aduers*: *Bellarm*: *de Baptismo Respons*: 15. *pag*: 385, 386. *Trelcatius*: in his *Institutio*: *Loc* : *Com*: *lib*: 3. *de fide pars* Κατασκευαστικὴ, and *Festus Hommius*, in his *Specimen Controuersiarum Belgicarum, seu confessio Ecclesiarum Reformatarum in Belgio*: *Articulus* 29, 33, 35: all these I say, haue in these their seuerall workes and writings, recorded, propagated and deliuered

deliuered, this our persent assertion, of *the totall and finall perseuerance of the Saints in grace*, as an orthodox sound and vndoubted truth. To these let me adde some other of great learning worth and credit, in the Churches wherein they liued, (the most of them being publike professors of Diuinitie) who haue particularly handled and discussed this our present assertion, *That the true regenerate Saints of God can neither finally nor totally fall from grace*, and defended it as sound and orthodox against such *Pseudo-Lutherans*, *Papists* and *Arminians*, who haue opposed it. Learned *Zanchius* in his booke *de Perseuerantia sanctorum*: which you shall finde in his 7: *Tom: pars*: 1. *pag*: 91. to 174. and in his *Confession to the Argentine Senate* touching this very point: recorded in the same *Tom. pag*: 347: to 388. *Sturmius* in his booke *de Prædestinatione*: *Theses* 11. *Kimedoncius* in his booke *de Prædestinatione*: *pag*: 328: to 333: *English*. Reuerend and judicious *Beza* in his *Theses Genevenses*: *Theses* 27: *de fide*: *Theses* 6: in his *Breuis explicatio totius Christianismi*: *cap*: 4: *Aphorismus* 12: *cap*: 8. *Aphor*: 2. and *Colloquium Mompelgartense*: *pag*: 463. to 469. *Amandus Polanus* in his *Syntagma Theolog*: *lib*: 6: *cap*: 43. *Pareus* in his *Comment*: *on Rom*: 8: *Dub*: 7. and in *Appendice ad cap*: 15: *lib*: 3: *de Iustificatione*. *Robertus Somus* in his *Tractatus de tribus quæstionibus*: *quæst*: 3: *Georgius Sohinus Operum*: *Tom*: 2: *in Exegesi Artic*: *Augustanæ Confessionis*: *pag*: 764: *to* 785, 990, 991, 1016, 1017. *Piscator in Vorstij amica Collat*: *cum Piscatore sect*: 108: and in his owne *Thes*: *Theolog*: *vol*: 1: *Locus* 20: *de Certitudine electionis Thes*: 25: and *vol*: 2: *Loc*: 5: *de effectis Fidei*: *Thes*: 102. *Ludouicus Crocius* in his 7 *bookes de* Perseuerantia *sanctorum* against *Bertius*. *Ruardus Acronius in Enarrati*: *Chatech*: *quæst*: 53. *sect*: 11. Petrus *Molineus* in his *Anatome Arminianismi*: *cap*: 46, 47. *Ioannes* Scharpius a *Scot* professer of Diuinitie in *Dion*, in his *Tractatus de Iustificatione Controuers*: 5. *Bucanus* in his *Loci Comm*: *Loc*: 20: *de fide sect*: 24, 27. *Rollocke in Psal*: 51: and *Rom*: 8. And Doctor *Ames* a learned *English man*, a professor of Diuinitie in the *Netherlands*, in his *Coronis ad Collationem Hagiensem*: *Artic*: 5. as also some of those whom I haue formerly mentioned, and therefore

fore will not here recite them, haue learnedly maintained and defended this our preſent poſition as a ſound and orthodox aſſertion, and as the receiued and reſolued doctrine of all Proteſtant and reformed Churches. It is euident then by this cloud of reueren, famousd, and renowned witneſſes, that the moſt, the learnedeſt, and the ſoundeſt writers in all Proteſtant and reformed Churches in forraine parts, haue alwaies defended and maintained our preſent aſſertion, of *the totall and finall perſeuerance of the Saints*, as ſound and orthodox, and imbraced it as an vndoubted, eſtabliſhed, and reſolued truth. How honeſt then is Maſter *Monntague*, who hath auerred it vpon record, *that the* Proteſtants *in Germanie haue aſſented vnto the Church of Rome, in this, that faith once had may be both totally and finally loſt*; *and that this is the reſolution of many, if not moſt Proteſtant Diuines, as priuate men of* Proteſtant *Churches, in their Deſciſions and Reſolutions*; *and that this aſſertion*, That faith once had cannot be loſt, *is as much or more oppoſed, propugned & refelled, by* Proteſtants, *as by* Papiſts. Indeed Maſter *Mountague* being ſo great a *booke-man* might haue done well to haue giuen vs a Catalogue of the names and workes of thoſe Proteſtant Diuines in other Churches, who haue conſented to the Church of *Rome* in this particular; but, *Doloſus verſatur in vniuerſalibus*, Maiſter *Mountague* is a wilie Fox, and one who is loath to haue his ſubtilety (I will not ſay, his knauery and treachery) diſcouered, and therefore he lurkes in the generall and vniuerſall tearmes, *of moſt Proteſtant Diuines*. Indeed hee particularizeth in one, *Bucer* by name, and in none but him; by which he hath diſcouered either much ignorance in vouching ſuch a man whoſe workes he neuer read; or much treacherie and falſneſſe, in vouching him, *for a totall & finall loſſe of faith once had*, who is ſo full and frequent to the contrary throughout his works, that hee could not haue lighed on ſuch another. Indeede I muſt confeſſe, that ſome ſpurious, abortiue and *Pſeudo-Lutherans*, haue held, *that faith once had might be totally loſt*, and and ſome of them haue likewiſe held, that it might be finally loſt. As *Ægidus Hunnius tractat: de Prædeſt: pag*: 500: to

Gagge p. 158. 159.

Gagge pag. 170. 171.

the

the end. *Eckhardus in Fasciculo Controu:cap:7: quæst:4: Winckelmannus Disput: Theol: Tom: 1: Disp: 14: Hinckelmannus Disputatione: 7: Anticaluinistica: cap: 1. Policarpus Lyserus: Disput: 7: de Prædest, Matthias Hafenrefferus Locor: Theolog: lib: 3; loc: 3. Wolffgangus Franzius Syntag: Controuersiarum: Disput: 4. Ioannes Hesselbinus: discursi: Theol: cont. Materium Heyderum disp: 4: Thes: 10.* and some few others of that stampe. I confesse likewise, that *Bellarmine lib: 3: de Iustific: cap: 14: Becanus de Iustificat: Caluinist: cap: 10. Franciscus Fen-ardentius, Zacharias Bauerius* and other *Romanists* haue held so. I confesse likewise, that the *Rhemists* who are little better then meere *Romanists* in their seuerall *Conferences at Hage*, recorded by *Brandius and Bertius* haue concurred in the contrary assertion. I confesse, that *Iacobus Arminius in Apolog: aduers: Artic: quosdam Theologicos. Respons: ad Artic: secundum, & in Examinatione Prædestinationis Perkinsij:* that *Conradus Vorstius in amica collatione cum Piscatore: sect: 108:* that *Nicholaus Grevinchouius*, and *Bertius* in his *Hyminæo desertore, sive de Sanctorum Apostasia*, and others of the *Arminian crew* (to whom Master *Mountague* is much beholding,) haue beene of this opinion, *That faith once had may be lost againe.* But that any sound and orthodox Protestant Diuines were of this opinion in any of their decisions, writings, or resolutions, that I neuer heard or read of as yet. But will you know now who are Master *Mountagues Protestant Diuines*, who haue so much *opposed our present assertion, and consented to the Church of Rome, in the totall and finall losse of faith once had?* Surely they must and can be no other, but those whose reasons, arguments, and quotations both out of Scriptures and Fathers Master *Mountague* hath transcribed in his *Gagge*, for he intimates as much himselfe. Now what Diuines are these Surely I must needes informe you who they are, because they are worth the knowledge: his two chiefe Diuines, they are *Bellarmine* and *Bertius*, the one a Cardinall and cheise pillar of the Church of *Rome*; the other the strongest pillar and stoutest Champion of the *Arminian* faction. It may be hee hath praid in some ayde from the *Rhemists*: but I can assure

you, that all his quotations that are there cited, are transcribed either out of *Bellarmine* in his 3. booke *de Iustif: cap.* 14. or out of *Bertius* in his *Hymeneo disertore, siue de Apostasia sanctorũ*: and most of them (especially the quotations out of the Fathers) are not to be found in any other Writer but in *Bertius* only. Are these your *Protestant Diuines Mr. Mountague*? were there no other *Protestant Diuines* from whence to fetch *resolutions & decisions* but from these? or can you bee so strangely impudent, as to grace these two notorious, and famous men; the one knowne for the greatest *Papist*, the other for the chiefest *Arminian* that euer was, with the stile of *most Protestant Diuines*? no meruaile then if these men bee your Protestants, that you stile all others that dissent from them, not Protestants, but *Caluinists Puritans*, and *Nouellers*, and that you stile this doctrine, of *the totall & finall perseuerance of the Saints*, a *Puritan Doctrine*: Wherefore (good Reader) take this short *Nota* with thee in the by, that all M. *Mountagues Protestants*, are none but *Papists* and *Arminians*, and all his *Puritans, Nouellers*, and *Caluinists*, whom hee so much lasheth, none but sound and Orthodox *Protestants*, who assent not to *Arminius* and the *Church of Rome*; and what must *Mr. Mountague* be then in the meane time? Surely a *Papist* or *Arminian*, if not both, or worse then both.

Appeale. pag. 18.

But I passe this ouer, and come to the second thing, which is to proue, *the totall and finall perseuerance of the Saints in the State of Grace*, to bee the receiued and approued doctrine of all Protestant and reformed Churches beyond the Seas, by their seuerall Articles and Confessions, and by their Synods which haue so resolued it. That this is the receiued and approued doctrine of their Articles and Confessions, it is euident and plaine. First by the *latter Confession of* Helvetia *Artic.* 9. *Because that the strength of the flesh and reliques of the old man, are not of such great force in the regenerate, that they can wholly quench the worke of the Spirit, therefore the faithfull are called free; yet so, that they do acknowledge their infirmity, and glory no whit at all of their Free-will.* So that by the expresse

presse words of this Confession, the regenerate Saints of God can neuer fall totally from grace; *because the strength of the flesh, and reliques of the old man, are not of such great force in the regenerate, that they can wholly quench the worke of the spirit.* So *Artic.* 10. of the same confession: *The Saints are chosen in Christ by God, vnto a sure end*: and Artic. 15. *Wee* who are once justified, *are not only cleansed from sinne, and purged, and holy, but also indued with the righteousnesse of Christ, yea, and acquitted from sinne, death and condemnation: finally we are righteous and heires of eternall life.* And Article 16. *True faith is the meere gift of God, because God of his power doth giue it to his elect, according to measure, and therefore it is called the faith of Gods elect.* Tit. 1. 1. *This faith doth pacifie the conscience, and doth open vnto vs a free accesse to God: it doth keepe vs in our dutie which wee owe to God and to our neighbour; and doth fortifie our patience in aduersitie, and it doth bring forth good fruites of all sorts, &c.* By this it is euident that our assertion is the positiue doctrine of the *Heluetian* Church. So is it also of the *Bohemian*, as it is manifest by the 6. *Article of their Confession*, which saith, *That true faith doth alwayes lift vp him that hath it, and assures him, that in, and for Christ, he assuredly hath, and shall haue for euer, eternall life, according to his true promise which hee confirmed with an oath, saying; Verily I say vnto you, hee that beleeueth on me hath eternall life. For whomsoeuer God doth iustifie, to them he doth giue the holy Ghost, and by him hee doth regenerate them as hee promised by the Prophet, saying.* I will giue them a new heart, and I will put my Spirit in the middest of them, that as before sinne had reigned in them to death, so also grace might reigne by righteousnesse vnto eternall life through Iesus Christ. *Now they that attaine to this iustification by Christ our Lord, are taught to take vnto themselues true and assured comfort, out of this grace and bounty of God, to inioy a good and quiet conscience before God to be certaine of their owne saluation, and to haue it confirmed to them by this meanes, that seeing they are the sonnes of God, they shall also after death in the resurrection bee made heires.* *The French Church* doth likewise concurre with vs in our assertion: in the 21.

Ezech 12. & 36. Rom. 5.

and 22. *Articles of their confession*, which say; *That true faith is giuen only to the Elect, not that they might once only be brought into the right way, but rather that they might bee forward therein vnto the end: because that as the beginning is of God, so is also the accomplishment. Therefore it is so farre that faith should extinguish the desire to liue well and holily, that it doth rather increase and kindle it in vs; whereupon good workes doe necessarily follow*: with which the confession of *Belgia, artic.* 23.24. doth fully agree. The Confession of Saxonie, *Artic.* 3.7.9. concurreth with vs; For it testifieth vnto vs. *That the Error of doubting is altogether heathenish, that it doth abolish the Gospell, and take away all true comfort from them that feele the wrath of God, and that this Error is euidently confuted by these words.* Being justified by faith wee haue peace with God, *Also*, therefore is righteousnesse of faith that it might be sure. Therefore it aduiseth vs *to lay hold on this sweet comfort, that the Sonne of God is the keeper of his Church, as he saith*, Iohn 10. No man shall take my sheepe out of my hands. *Hee doth protect vs, and also by his holy Spirit doth confirme our mindes to true opinions; as hee doth begin eternall life, so doth hee kindle in our hearts good motions, faith, the loue of God, true inuocation, hope, chastitie, and other vertues. Through the Sonne of God wee are deliuered from eternall death, and translated into eternall life; as hee saith.* I giue vnto them eternall life: *and*, hee that hath the Sonne hath life. *And let hope be firme and sure, as* Peter *saith*, hope perfectly; *that is, looke for eternall life, not with doubtfull opinion.* The famous *Augustane confession*, confirmed and ratified by all the Protestant Princes, States, and Churches of *Germany, Anno Dom.* 1530. in the 3. Article concurreth with vs: for saith the Article. (a) *Christ doth sanctifie all those that beleeue on him, by sending the holy Ghost into their hearts, who doth gouerne, comfort, and quicken them, and defend them against the diuell, and the force of sinne.* If against the Diuell and the force of sinne, then nothing can cast them downe from the state of grace. If you obiect, that the 12. *Article* of this famous Confession doth condemne the *Anabaptists*, who deny *that such who are once iustified can loose the holy Ghost*, and there-

(a) Concord. Lutherana pag. 12.

Obiect.

fore

fore by the voyce of this confeſſion, thoſe who are once juſtified may fall from grace. I anſwer, that the Proteſtant Diuines in *Germany*, who were at the making of this Article, and thoſe who haue liued ſince, did neuer expound or intend it in this ſenſe, that *a man once iuſtified might fall away from grace either totally or finally*; but they condemned this Tenet of the *Anabaptiſts* in that ſenſe as they defended it. *Answ.*

For this was the opinion of the *Anabaptiſts*. (b) *That when once a man was regenerated, and had obtained the holy Ghoſt, and was made a true beleeuer, that ſin could not hurt him; and therefore they would tell men, that if they did beleeue, let them doe what they would, or commit what ſinne they would, it could not hurt them: for faith would blot out all thoſe ſinnes*: which was the Error of the *Valentinians* as (c) *Irenæus* hath recorded it. Now in this ſenſe only doth this confeſſion condemne the *Anabaptiſts* and in no other; and ſo did the *Lutherans* before them, as you may reade in *Articulis Smalcandicis*: Article 3. compoſed by *Luther* himſelfe, which you ſhall finde *in Lutherana Concordia, pag.* 310. Now the reaſon yeelded by the *Lutherans*, why they condemne this Error of the *Anabaptiſts* in their third Article will fully proue, that the true regenerate Saints of God can neuer fall from grace: For ſay they, *the Saints of God doe alwayes griene and repent for their ſinnes groaning vnder the burthen of them, and they alwayes ſtriue againſt them. Therefore thoſe that voluntary ruſh into ſinne, whether it be adultery, murther, or blaſphemie, muſt needes ſhake off faith and the holy Ghoſt, and faith and the holy Ghoſt muſt needes depart from them. For the holy Ghoſt doth neuer ſuffer ſinne to reigne, to get ſtrength, or to obtaine the victory, and to be perfected: but hee doth repreſſe and curbe it, that ſo it might not doe the thing it would. But if it doth what it would, certainly the holy Ghoſt and faith are loſt: neither are they preſent, For ſo ſaith Iohn,* hee that is borne of God doth not ſinne, neither can hee ſinne. So that both the *Auguſtane Confeſſion*, and the *Article of Smalcard*, are both for me, and not againſt me being rightly vnderſtood. The *Auguſtane Confeſſion* compoſed by the *Argentine* Church, and confirmed by their Senate, *Anno dom.* 1539.

b *Concord. Lutherana: pag.* 310. 574.

c *Adverſ. Har. lib.* 1. *cap.* 1. *pag.* 22, 23.

1539. concurreth with vs: For these are the words of their 7. Article. (d) *This sole and only mediator, hath taken away our sins, and reconciled vs to his Father: hee hath impetrated the holy Ghost for all those whom his Father hath giuen him, and which heare his voyce. This regeneration together with all Christs merits, the holy Ghost doth inspire into the hearts of all the faithfull, and preserue them in them to the end.* All these Confessions of the Protestants in *Germanie* and else-where, are expresse for me: let *Mr. Mountague*, now shew mee any to the contrarie.

d Zanch. Tom. 7. part. 1. pag. 387.

Obiect. But you will tell mee now that *Mr. Mountague* records it, *That all the Protestants of Germanie* haue concluded against mee, *and consented to the Church of Rome, in the Diot of Ratisbon.* Vpon those grounds and reasons which he there mentions. True it is, that *Mr. Mountague* hath so recorded it: but his records are so false in euery thing, that he must haue a strong faith that will beleeue them, without examination of the truth of them. For my owne part, I haue read the *disputation of Ralisbon* set out by *Bucer* himselfe *Anno dom:* 1548. and I can finde no such thing as *Mr. Mountague* relates in it. For first this question of *a totall & finall fall from grace*, was not so much as controuerted there, neither are there any of those Scriptures, grounds, and Fathers which *Mr. Mountague* hath recorded in his *Gagge*, or in his *Appeale*, (only that place of *Phil. 2. 12.* and of *St. Augustine de Ciuit: Dei, lib. 11. cap. 12.* excepted) so much as mentioned in all that disputation; and these two quotations are cited, by *Steuen Bishop of Winchester*, who did oppose the Protestants in that Disputation, and not by *Bucer* and the other Protestants there present. How then could the Protestants of *Germanie* yeeld to that position in this *Diot* which was not drawne into question there? Indeed the question of the certainty of saluation was there controuerted and discussed, and by the vnanimous consent of all the Protestants, resolued and determined against *Maluenda*, *Billickius*, and the *Bishop of Winchester* who did oppose it; and in the resolution and determination of this Controuersie, if you will beleeue learned,

Gagge. pag. 158. 159.

Answ.

learned *Zanchius* in his *Confession to the Senate of* Argentine *in this our point De perseuerantia sanctorum*, or the *Disputation* of *Ratisbone* it selfe, our very assertion though it were not there particularly controuerted, was yet *declaro resolued for vs, in this famous Diot in the name of all the Protestants in Germanie.* For in the Disputation of *Ratisbon*, or *Ralisbon*, *pag.* 41. *Respons. ad Replic.* 14. This is the expresse Resolution of all the Protestants in that Diot. *That true faith and a sinne that wastes the conscience are incompatible; and that hee which liues by a true & iustifying faith, can neuer sticke in such a sinne:* So *pag.* 243. *to* 251. they proceed to proue this assertion and conclusion: For say they, *those who haue this iustifying and liuely faith, they are the sons of God, & the Spirit of God doth moue them to those things which are holy and right, that so they may not wittingly commit any things to the contrary, much lesse perseuere in them; notwithstanding oft-times out of the weakenesse of the flesh they sin, & doe not according to faith: but yet they neuer commit those sins which waste the conscience, nor those which doe forth-with exclude them from the kingdome of God*: which reason they doe backe likewise with this Syllogisme, *drawne from the Scriptures. Hee that beleeueth that Iesus is the Christ, is borne of God,* 1 *Ioh.* 5. *but hee that is borne of God, the same Apostle in the same Epistle testifies,* cap. 3. *that hee doth not sin, neither can hee sin, therefore hee who doth truly and liuingly beleeue the Gospell of Christ, can abide in no sinne which doth waste the conscience: For euery one who commits such a sin as this, hath neither seene nor knowne God.* Wherefore seeing that this Diot hath resolued, that such a one as hath true faith, cannot commit such a sinne as doth waste his conscience, but only sinnes of infirmitie, which doe not cast men wholly from the state of grace: it hath likewise by this resolued against *Mr. Mountagues* assertion, *that faith once had may bee both finally & totally lost againe: & so they haue not consented to the Church of Rome in this*, as hee most falsely doth affirme. Againe, this whole Diot haue with one vnanimous consent resolued it; *that all such as haue true faith, both may and must be assured of their saluation: because that God hath vndoubtedly*

Tom. 7 *operum. part.* 1. *pag.* 372.

tedly promised eternall life, to all such as are iustified, & doe truly beleeue in him, which promise hee will punctually & vndoubtedly performe in the time which hee hath promised: because that Christ doth call & elect all his, not to a temporarie kingdome grace or life, but to an eternall: because that God himselfe will inable them, & cause them for to persevere: because this liuing & iustifying faith is in it selfe eternall life; & those that haue it, euen from the first time of their hauing of it, haue euerlasting life: because this faith is preserued in those that haue it, not by their owne power or might, but by the very power of God & of the holy Ghost: & because this faith is of an incorruptible, of a growing & increasing, and neuer failing nature: as you may reade from pag. 461. to 538. Therefore by this expresse resolution, vpon these pregnant and sure grounds, which doe all proue our assertion to the full, it is most euident and apparant to all the world, that this famous *Diot*, (and so all the Protestants in *Germanie* who assented to it, and were present at it) haue resolued and determined, *That the state of true and sauing grace, that true and lively faith once had, can neither finally nor totally be lost againe*: How base, how trecherous, and perfidious then is Mr. *Mountague* who would thus traduce this noble *Diot* and all the *German Protestants* in recording it vnto the world, *that they assented to the church of Rome in this, that faith once had might bee lost againe*, when as they did expresly resolue it to the Contrary, Well *Mr. Mountague*, I must needs speake plainly to you (and let all the world iudge whether I doe amisse in it or no) as in many other things touching this particular controuersie, so especially in traducing and abusing of this famous *Diot*, you haue shewed your selfe a base, an impudent, a lying, and seditious Varlet, and a man vnworthy to liue in any Protestant Church or Christian Common-wealth, and I will euidence and proue it by these 4. particulars. First, in that you traduce, corrupt, and falsifie the judgement of a whole Protestant Synod. Secondly, in that you traduce and falsifie it in such a manner: saying, *that all the Protestants in* Germany *assented to the Church of* Rome *in this Diot at* Ratisbon; *in this point of falling finally and totally from*

Gagge p. 158. 159.

from grace, as if all the Protestants *in* Germany *were turned Papists.* Thirdly, in that you do it to this end to bring in *Popery* and *Arminianisme* into our Church: to make the world beleeue that *Popery and Protestanisme are all one*, and that Protestants haue heretofore alwayes yeelded and submitted to the Church of *Rome* in matters of Doctrine, and therefore they should doe so now: and so the end of this your falsification of this Synod, is but to perswade all Protestants to turne Papists, at least in this particular point. Fourthly, in that you would father the base bratts of that *Arminian Bertius*, vpon this Protestant and famous Diot, that so his dangerous workes might be countenanced, approued, and receiued, as sound, and orthodox, vnder the name and colour of this Diot. For if it please *Mr. Mountague* to remember himselfe, those Scriptures, reasons, and authorities of Fathers which he citeth in his *Gagge, cap.* 20. as the reasons, arguments, and grounds which moued *Bucer*, and the Diot of *Ralisbon*, to assent to the Church of *Rome* in this point of falling from grace, as they are not to be found in the disputation of *Ralisbon* wherein the contrary was resolued: so all and euery one of these Scriptures, reasons and Fathers, (*Clemens Romanus* a meere suppositions and forged Writer only excepted) were transcribed out of this *Bertius* his *Apostatia Sanctorum*, where they are all, and only to bee found. Now hee who professing himselfe to be a Protestant, and receiuing so many fauours from our Church, shall purposely traduce and fallifie such a generall and famous Synod or Diot as this, in such a base and infamous manner, and that to such dangerous, sinister, and wicked ends as these, how ill hee doth deserue of God and man (especially of this our Mother Church whom hee doth labour to corrupt and seduce by this his jugling) let all men judge. But to passe this ouer (which the loue I owe vnto the truth and to my Mother Church could not suffer mee to smother or conceale) I will now proceed, to giue you some farther and cleare euidence, to proue *the totall and finall Perseuerance of the Saints* to be the doctrine of the Protestant Churches beyond the Seas. *Con-*

Papist.

cordia Lutherana which was agreed vpon, and resolued, and set out by the consent of all the Protestants in *Germanie*, against those who did oppose the *Augustine* Confession, informes vs, that this was one Article of the Protestants beleife touching justification, which they did both teach and

Pag. 569. confesse. *That albeit true beleeuers and regenerate men, were liable to many infirmities and spotts euen to their death, yet that they ought not for to doubt, either of the righteousnesse imputed vnto them by faith, or of eternall saluation: but that they ought firmely to resolue, that God is reconciled to them in Christ, accor-*

Pag. 573. *ding to his sure word and promise. And though there bee much infirmitie in the Saints, which makes them to complaine with* Paul: *yet God doth neuer impute this infirmitie to his Saints, and that for Christ their Mediators sake. For so it is written,* That there is no condemnation to those which are in Christ Iesus. *Besides, we beleeue, teach, and confesse, that faith and saluation are preserued in vs, and retained, not by our owne workes, but only by the Spirit of God.* Againe, they beleeue and confesse, *that*

Pag. 600. *Predestination, or the eternall election of God, belongs only to the good, and the beloued sons of God: and this is the cause of their saluation. For it procures their saluation, and orders those things which belong vnto it, vpon this predestination of God, our saluation is so founded, that the gates of Hell cannot subuert it.* And a-

Pag. 602. 771. gaine, *by this doctrine of predestination wee are assured, that wee are elected to eternall life out of meere grace in Iesus Christ, without any merit of our owne, & that no man shall take vs out of the hands of Christ: and that we shall constantly persenere vnto the*

Pag 774. *end.* And a little after, *God in his eternall purpose hath decreed, that he will defend all those whom he hath elected, called, & iustified, euen amids their many and sundrie infirmities, against the diuell, the world & the flesh, and lead them on & guide them in his waies: and if they chance to slide at any time, that he will put vnder his hand, that so they may receiue solid consolations in all their crosses and temptations, & be preserued vnto eternall life: he hath decreed that he will finish that good worke which hee hath begun within them, & that he will confirme and finish it vnto the end. Which doctrine of Predestination doth afford vs excellent consolation. For*

how

how great a benefit of God is this, that he hath beene so carefull of Pag. 780.
the conuersion, righteousnesse, and safetie of euery Christian, and so faithfull to procure it, that he hath deliberated and ordained before the foundations of the world were laid, how he would call and bring vs to saluation, & preserue vs in it? that hee should fence our saluation with such strong garrisons? that hee should place our saluation in his eternall purpose (which can neuer be deceiued nor altered) as in a most defensed Castle, and place it to bee kept in the Almighty hand of our Lord Iesus Christ, out of which no man can pull vs. If the custody and safegard of our owne saluation were committed to our selues, good God, how easily should wee loose it for the infirmity, wickednesse, and corruption of our flesh? how easily would it bee wrested and taken from vs by the trecherie and power of Satan, and by the policie of the world? Therefore Paul *builds the certainty of our happinesse vpon the foundation of Gods purpose, when he collects from this,* that wee are called according to Gods purpose, that no man can separate vs from the loue of God, which is in Christ Iesus our Lord. And a little after. *Seeing our election to eternall life doth not depend vpon our* Pag. 787.
vertues or righteousnesse, but vpon the only merits of Christ, and the good pleasure of our heauenly Father: who cannot deny himselfe (since that in his will and essence hee is immutable) for this cause when his children doe disobey him, and fall into sinne, hee calls them to repentance by his word: and makes the holy Ghost effectuall in them by his word, that they may returne into the way and amend their liues. These and many such like sayings are to be found in this *Lutheran Concordancie,* which giue sufficient testimonie, that all the *Lutherans* and *Protestants* in *Germany* concurre in judgement with vs, *that the true regenerate Saints of God, can neither finally nor totally fall from Grace*: See more of this, p. 488. 568. 569. 600 650. 661. 671. 781. Since *Luthers* and *Bucers* time, and since this Concordancy was composed, and *the Diet of Ratisbon* concluded. This hath been the constant doctrine of the Lutheran and Protestant Churches, *that the regenerate Saints of God can neither finally nor totally fall from grace*, as appeares by those seuerall Catechismes which are publikely taught and receiued in these Churches,

and by those many learned Writers of those Churches, whose names and workes I haue cited before. *Zanchius* in his Confession in this particular point to the Senate of *Argentine* records it, *that many Churches, many Vniuersities, and great men throughout* Germanie *haue defended and confirmed this assertion: and that this our Theses was publikely defended and approued in the Vniuersitie of* Maspurge, and afterward published in print by the said Vniuersitie as sound *and orthodox.* The Diuines of the *Vniuersitie of* Leydon, *and the Professors of it: on the 9. of December 1595. in the businesse of* Cornelius Wiggerus, *declared their resolution to the States, that the opinion of* Wiggerus, *that the elect Saints of God might out of the liberty of their owne wills fall quite away from the couenant and grace of God, was so contrary to the Scriptures and to the Confessions, and receiued Catechismes of the Belgicke Church, that they could not be reconciled, neither could this his assertion bee taught in the Church of God without great hurt, and scandall; which resolution was subscribed by* Iunius, Trelcatius, Gomarus, Bastingius, Vtengobardus *and others*: as you may reade in the Conference at the *Hage*, recorded by *Bertius* and *Brandius*: and by *Amesius* in his Coronis to this conference, *pag.* 361.362. The *Belgicke confession analized by* Festus Hommius *Artic.* 29.34.35. *and the Belgicke Catechisme, Respons.* 1 28.32.51,52, 53, 54. 58. 64. 76. and 126. and *Bastingius* in his Catechisme *Exegisis ad Quæst.* 45. 53. 54. concurre in this our present assertion. The *German* Protestants and Orthodoxe Diuines haue from time to time defended it against the *Rhemists* as appeared by their seuerall Conferences at the *Hage*. *King* Iames *in his Declaration against Vorstius* informeth vs, *That all the Protestant Churches in* Germanie *had with open mouth complained against* Arminius, *for maintaining of this heresie of the Apostacie of the Saints*, and those other assertions concurring with it. The *Church of Geneua* hath alwayes maintained this assertion, as I haue proued by her Confession, and as it is euident by those Theses maintained and defended in her Vniuersitie, Recorded in *Theses Geneuenses, Theses* 27. *de Fide. Thes.* 6. where our present assertion is publikely maintained

Tom. 7. pag. 373. 374.

tained and defended. Indeed *Mr. Mountague* whom I may well stile the *Father of lies*, (so many forgeries and vntruths hath hee broached in this our present point) hath recorded it, that *Iohn Deodate Minister of* Geneua, *should tell him when he was with him at* Eaton, *that the Church of* Geneua *did dissent from this and other priuate opinions of* Caluin *and* Beza. *Apeale. pag. 71. Gagge 171.* But his owne Diocesan, *Bishop Carlton* in the examination of his *Appeale*, hath taken him tardie in this, informing vs, *that* Deodate *himselfe hath informed a Bishop of this kingdome (in a Letter purposely written to him, to cleere himselfe of this imputation,) that he neuer spake these words to* Mr. Mountague, *neither was hee euer with him at* Eaton, *nor is he of this opinion as he hath recorded it.* And therefore it is likely that the Church of *Geneua* is still of this opinion as shee was before, *and so* Deodate *hath declared in that Letter of his*: so that there is no doubt, but that all the Protestant Churches in *Germanie* and other parts, concurre in judgement and resolution with vs, and haue not subscribed and *assented to the Church of Rome* against our present assertion, as *M. Mountague* hath recorded.

But admit now, that the Diot of *Ratisbon* hath assented to the Church of *Rome* in this our *Thesis*, and that the Protestants in the *German* Churches had beene of opinion against vs heretofore (which I haue proued to be false:) yet what reason hath Master *Mountague* to affirme, that this is their receiued doctrine and opposition now? Master *Mountague* and all the world knew very well, that in the fifth Article of the Synode of *Dort* which was held in the years of our Lord: 1618: and 1619. this very controuersie of ours, *That those who are once truly regenerated and ingrafted into Christ, can neither totally nor finally fall from grace.* was resolued by the vnanimous consent *of the Deuines of Great Brittaine, of the County Palatine of Rhene, of Hassia, of Heluetia, of the correspondence of Weteran, of Geneua, of Breme, of Emden,* and of all the *Belgicke* professors of Diuinitie assembled by lawfull authoritie, who haue all subscribed their names vnto this Synode in testimonie of their vnanimous approbation of it, and of this Thesis and position which wee doe here maintine and defend.

He knew that *Vorſtius*, *Grevinchovius*, *Bertius* and others that oppoſed it, were baniſhed the *Netherlands* for it. He knew that this doctrine and aſſertion was now fully ſetled and eſtabliſhed by vertue of this Synode, & the *Eſtates* approbation of it, in all the *Belgike* Churches: and yet Maſter *Mountague*, that he might doe the *Arminians* and the Church of *Rome* a fauour, and wrong the Church of *England*, to make her ſwallow a *Popiſh* and *Arminian* doctrine, vnder the coulor of *Proteſtaniſme*, muſt ſlily paſſe by this Synode, and the reſolution of it in this point, and not ſo much as mention it in his *Gagge*; making the world belieue, that the *German* Proteſtants had aſſented to the Church of *Rome* in this point of falling away from grace, and that it is their poſitiue reſolution, doctrine and aſſertion now, notwithſtanding the Synod of *Dort* had reſolued it to the contrary. This is ſquare and honeſt dealing Maſter *Mountagne*, is it not? If you had any grace or honeſtie in you, you would haue publikely recanted it long agoe, and haue made fewell of your bookes ere this, which are ſo full of manifeſt and palpable lies, forgeries, Impoſtures and vntruths, leaſt they ſhould record your impudencie, your treacherie, and your baſe and lying forgerie to poſteritie. Great reaſon had you to checke and blame your Informers in your *Appeale*, *for diſhoneſty*, *ſlaunder*, *iuggling*, *legerdemaine*, *forgery*, *and the like*, when as you your ſelfe haue ſo ſuperabounded in them all in this our particular point. Well to ſpend no more time in this particular, I will cloſe and ſhut it vp with this ſillogiſme. That which all the Proteſtant Churches and writers, haue with one vnanimous conſent in their ſeuerall Confeſſions, Synodes, Decrees, Reſolutions, Catechiſmes, Schooles, and writings, publiſhed, eſtabliſhed, ratified, defended, and reſolued, muſt needes be the eſtabliſhed, receiued and reſolued Doctrines of thoſe Churches. But all the Proteſtant Churches and writers beyond the ſeas, haue with one vnanimous conſent in their ſeuerall Confeſſions, Synodes, Decrees, Reſolutions, Catechiſmes, Schooles, and writings, defended, publiſhed, eſtabliſhed, ratified, & reſolued this our preſent aſſertion, *That thoſe*

who

who are once truly regenerated and ingrafted into Christ, can neither finally nor totally fall from grace: (yea, they haue banished and punnished such from time to time as haue opposed it,) as appeares by the premises. Therefore this our present assertion here maintained, must needes be the established, receiued and resolued doctrine, of all the Protestant Churches and writers beyond the seas.

The Church of England.

Thirdly, as this hath beene the Doctrine of the ancient Fathers, and of the Protestant Churches beyond the seas, so it is the receiued, positiue and resolued Doctrine of the Church of *England*, and of the learnedst & most iudicious Diuines which the Church of *England* euer bred. Indeed Mr. *Mountague*, who contradicts himselfe in most things, contradicts both himselfe & me in this particular. For first, he affirmes, *That the learnedst in the Church of England do affirme, that faith once had may totally & finally be lost*, or that men once truly regenerated and ingrafted into Christ, may both totally and finally fall from grace. Secondly, hee affirmeth, *that this is the publicke doctrine which is publickely professed and established in the Church of England: not deliuered according to ordinary tracts and lectures: but deliuered publickely, positiuely, and declaratorilie in authenticall records, insomuch that none can be ignorant of it.* And for proofe of this hee *cites the* 16 *Article*; the *Conference at Hampton Court, the booke of Homilies*: and *the booke of Common prayers*; *in which this doctrine is publickely, positiuely and declaratorily deliuered.* Now that I may answer Mr. *Mountague*, & cleare all that which hee objects, I will first of all proue, that this assertion which I here maintaine, is the receiued, positiue, and resolued doctrine and position, of all the learnedst and most iudicious Diuines of *England*. Secondly, I will proue that it is the Doctrine of the Articles of the Church of *England*, and that the 16. Article makes nothing at all against it, but rather for it. Thirdly, that the bookes of *Homilies*, and of Common prayers, make nothing at all against it. And lastly, I will proue, that it is the publike receiued, establish and resolued doctrine of the Church of *England*.

1. The Church of *England*.

*Gagge.pag.*158. *Appeale*, 28.

*Appeale.pag.*26, 28, 29, 30, 31, 36, 37, 73.

*Appeale.pag.*28, 29.

*Appeale pag.*32, 33, 34, 35.

For

For the first of these, that this my present assertion, (to wit) *That such as are one truly regenerated and ingrafted into Christ by a liuely faith, can neuer finally nor totally fall from grace,*) hath beene the receiued, positiue, and resolued doctrine of all the learnedst, and most judicious Diuines in *England*, I shall make it good by this argument. If most of the learnedst and judicious Diuines of the Church of *England*, haue from time to time, not onely in the Schooles and Pulpet, but likewise in their learned labours set forth by publike allowance and authority, maintained, propagated, and defended this my present assertion, and there be no Orthodox *English* Diuine that did euer publikely in the Schooles, or in any writings of his set forth by publike approbation, maintaine the contrary, then it is certaine that this my assertion is the receiued, positiue and resolued doctrine of all the learnedest and most judicious Diuines in the Church of *England*. But most of the learnedest and judicious Diuines of the Church of *England*, haue from time to time, not only in the Schooles and Pulpit, but likewise in their learned labours set forth by publike authority, maintained, propagated, and defended this my present assertion, and there is not one Orthodox *English* Diuine, that did either publikely in the Schooles or in any writings set forth by publike approbation, maintaine the contrary. Therefore this my present assertion, is the receiued, positiue, and the resolued Doctrine of all the learnedest and most judicious Diuines of the Church of *England*. For the Major it cannot be denied; the Minor I shall proue by many particular authors. I will not stand to mention those many learned Diuines throughout the Kingdome, who in their seuerall Sermons and Lectures haue maintained and defended this my present assertion; euery man knowes that this assertion is publikely preached throughout the Kingdome for orthodox & current truth, neither was there any one that euer did positiuely deliuer the contrary in any Sermon that euer I heard of with publike approbation, till Master *Mountagues Appeale* was published. Some three or foure did preach it (as I haue heard) before, but they were presently

preſently conuented for it, and injoyned to recant. How this my aſſertion hath from time to time beene maintained and defended in the publike Schooles, I neede not for to mention it. Sure I am that the Schooles of the Vniuerſity of *Oxford* haue alwaies defended it, and ſo haue the Schooles of *Cambridge* to: and I neuer heard that the contrary was publikely defended and maintained in them. That which I intend mainely to inſiſt vpon, is the learned labours and writings of the chiefeſt worthies, and learnedeſt of our Church in which my preſent aſſertion is recorded and defended. Not to make mention of *venerable Bede*, or of *Anſelme* and *Bradwardyn*, both Arch-biſhops of *Canterbury*, who haue declared their opinions vpon record, in defence and maintenance of this my aſſertion, I will onely mention ſuch writers of our *Engliſh* Church, as haue beene famous and eminent ſince the reformation. I will begin with that godly and learned Martyr *William Tindall*, who liued in the beginning of the reformation. Who in his *Treatiſes, what the Church is, and whether it may erre: how a member of Chriſts true Church ſinneth and erreth, and yet ſinneth and erreth not, and how hee is yet a ſinner and may erre: and of the manner and order of our election*: which you ſhall finde in his workes: *pag*: 257: *to* 261. hath recorded it, *That the true regenerate Saints of God can neuer ſinne ſo farre as quite to looſe that habit and ſeede of grace which is within them, nor yet to fall quite from God.* Theſe Treatiſes of his are onely to this effect, that the true regenerate Saints of God can neuer finally nor totally fall from grace. Maſter *Latimer*, *Tyndalls* contemporanie, a man of worth and note in the times where in he liued, in his *Sermon on the Goſpell the third Sonday in Aduent*: which is in his *Sermons*: *pag*: 258. hath likewiſe regiſtred it. *That there was neuer none that belieued in Chriſt which was loſt, but all beleiuers were ſaued: therefore* (ſaith hee) *it is not to be doubted but that if wee will beleiue, wee ſhall be ſaued too.* Maſter *Greenham*, that worthy and experimentall Saint of of God in the 2 *part of his workes*: *cap*: 32: *ſect*: 5,6. *in his readings on Pſal*: 119. *ver*: 116. and in other places of his works hath deliuered this our preſent aſſertion as a ſound ortho-

dox and experimentall truth. So hath Maſter *Deering in his 27. Lecture on the Hebrewes.* But if theſe men ſeeme vile and little in your eyes, behold ſome greater men then theſe are here, to giue teſtimonie to vs and our aſſertion, and that vpon record. *Mathew* late Arch-B. of *Yorke* in his *Commentary of Election Prædeſtination & reprobation. Edwin* Arch-B. of *Yorke* in his *Sermon vpon Luke 1:v:74,75. ſect:14.* Dr. *Babington* Bb. of *Worceſter on the 12: Artic:of the Creede:life euerlaſting. In his expoſition on the Lords prayer*, the fourth vſe from the word *Father*, and on the ſixth petition. *Lead vs not into temptation, but deliuer vs from euill.* Learned Doctor *Robert Abbot* Biſhop of *Salisbury*, and regious profeſſor of Diuinitie in the Vniuerſitie of *Oxford*, in his *Lecture De perſeuerantia ſanctorum, read publikely in the Diuinitie ſchooles at Oxford in the Act time, Iulie: 10. 1613. In his Animaduerſions vpon Thompſons Diatriba:* and in his *anſwere to Biſhop: part: 1. cap: 12. & part 2. cap: 3.* Ready and learned Doctor *Fulke in his anſwere to the Rhemiſt Teſtament on Rom:8. 16. 39.* Incomparable *Hooker* in his *diſcourſe of Iuſtification*, and in his *Sermon of the certaintie & perpetuitie of faith in the elect.* Profound Doctor *Field in his firſt booke de Eccleſia: cap: 3:17: & in his pathway to the Church Digreſſ:42.* Profound, iudicious and famous Doctor *Reinolds*, once regious Profeſſor of Diuinitie in the Vniuerſitie of *Oxford*, a man of incomparable learning, and of as godly, humble, and religious a conuerſation (whom yet Maſter *Mountague*, (how juſtly let all men judge) ſtiles; *a Puritan: one of the Tribe: a petitioner againſt the doctrine & diſcipline of the Church of England:* and *a man onely excellent for his reading*) in his *6: Theſes. Theſ: 4. ſect: 23, 24.* in his *Apolog: Theſium. ſect: 17, 20.* and *Conference at Hampton Court: pag: 24.* Learned Doctor *Whitakers* regious Profeſſor of Diuinitie in the Vniuerſitie of *Cambridge* (whom Maſter *Mountague* ſticks not for to ſtile, *an earneſt promoter of nouell opinions*) in his *Reſponſ: ad 8: Rationes Campiani. De paradoxis: lib: 8.* and in other of his workes. Learned Doctor *Ouerall* Deane of *Pauls*, and afterwards Biſhop of *Norwich*, (*whoſe memory* by Mr. *Mountagues* owne confeſſion *ſhall euer be pretious with all good and learned*

Appeale pag.28, 30,123.

Appeale pag.71, 27.

Appeale pag.31,

learned men.) *Conference at Hampton Court*: *pag*: 41, 42, 43. Profound, orthodox, and solid Mr. *Perkins*, in his booke *of Predestination and Grace*; in his *Commentary on Iude* 1: 24. and other of his workes. Learned Mr. *Nowell* Deane of *Pauls* in his *Catechisme*. Reuerend Mr. *Phillipps* in his *Sermons on Rom*: 8. *ver*: 15, 16. Godly Mr. *Hieron* in his *Sermons*. *pag*: 102: 119, 205, 365. Mr. *Rogers* Chaplaine to Arch-bishop *Bancroft* in his *Analysis vpon the* 17: *Article, Proposition third*. Laborious and learned Doctor *Willet* in his *Synopsis*: *pag*: 63, 64. 548, 546. 923, 924, 925. in his *Commentarie on Rom*: 5: *Contr*: 3: *on cap*: 6. *Contr*: 7: *on cap*: 8. *Contr*: 19, 21. *on cap*: 9. *Contr*: 16: *&* *on cap*: 11: *Contr*: 19, 21. Mr. *Wilcocks on Psal*: 125: 1, 2, and on *Rom*: 8. Godly painfull and learned Mr. *Byfield* in his *discourse of the promises*: *cap*: 13. Mr. *Elton* in sundry places of his Sermons on *Rom*: 8. Learned and laborious Mr. *Fox* in his *Martyriologe*, Printed at *London*, 1610: *pag*: 1506. and in diuers other places. Mr. *Iohn Downham* in his *Summe of Diuinity*: *lib*: 2. *cap*: 7. Mr. *Culuerwell* in his *Treatise of faith*: *the* 6: *generall head*: *pag*: 489: to 506: to whom I may adde, Learned *King* IAMES of blessed memorie, in his *Declaration against Vorstius*: all these I say, who were vndoubtedly the learnedest in the Church of *England* in their times, & haue hitherto bin reputed so without controll: haue with one vnanimous and joynt consent in these their seuerall writings and records (in which they doe and shall for euer liue) defended and maintained the *Totall and finall perseuerance of the Saints*, as the Orthodox, positiue and undoubted truth and as the receiued and resolued doctrine of the Church of *England*, opposing, confuting, reiecting and condemning the contrary assertion as hæreticall, wicked, blasphemous, and athiesticall, and as quite repugnant and crosse to the receiued and established doctrine of our Church. But now it may be obiected, that it is true; that the learnedest in the Church of *England* haue heretofore maintained & defended this our present assertion as sound and orthodox, and as the receiued doctrine of our Church: but doe the learnedest in the Church of *England*, maintaine and defend it now in any

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of their workes and writings? I answere, yes Doctor *Benefelde* Lady *Margarets* Lecturer in the Vniuersitie of *Oxford*, as learned and profound a Scholler as any in the Church of *England*, in his two bookes *de Perseuerantia sanctorum*, being nothing else but two publike Lectures which he read in the Diuinitie Schooles at *Oxford*. Doctor *Prideaux* now regious Professor of Diuinitie in the Vniuersitie of *Oxford*, a man as famous for his learning as any in our Church, in his Lecture. *de Perseuerantia sanctorum*, and in his Sermon intituled *Ephesus backsliding*. Doctor *Ames* a famous and renowned Scholler, now a Professor of Diuinitie in the *Netherlands*, in his *Coronis ad Collationem Hagiensem*: *Article* 5. Doctor *Francis White* (whom some report *to be dyed blacke of late*) one of the greatest *Gamaliels* in our Church, in his reply to *Fisher*: *pag*: 52, 53, 54, 81, 84, 87, 102, 167, 168, 200. Doctor *Carlton* the reuerend Bishop of *Chicheſter*. Doctor *Dauenat*, Bishop of *Salisbury*. Doctor *Samuell Ward*. Doctor *Thomas Goade*, and Doctor *Balcanquall*, in the fifth *Article of the Synod of Dort*, at which they were present, and to which they haue subscribed their names; and in the *Examination of Mr. Mountagues Appeale* composed by Bishop *Carlton*, to which they haue also annexed a Protestation touching the Synod of *Dort*, & so touching our particular point, which is resolued in the one, and defended in the other. Mr. *Wotton* in his *defence of Mr. Perkins*, in the point of the certaintie of saluation. Mr. *Bolton* in his *Discourse of true happinesse*, to passe by Mr. *Ronse*, Mr. *Burton*, Mr. *Yates*, and others who haue answered Mr. *Mountague*, and haue written particularly of this our present controuersie; all these I say, who are the learnedest, at least as learned, as any in our Church, haue defended and maintained this our present assertion as sound and orthodox, and as the doctrine of the Church of *England*, in these their seuerall records: neither is there any *English* Diuine but Mr. *Mountague*, that did euer publish and record the contrary. This cloude of witnesses which I haue here recorded, together with many others which I might haue mentioned, is sufficient for to proue, that the learnedest in the Church of

England

England, not onely heretofore, but likewise at this present time, concurre and iumpe with vs in this our assertion, *that true grace once had can neuer be totally nor finally lost againe.* Mr. *Mountague* himselfe though hee records the contrary, is so ingenious as to confesse, *that many in the Church of England, reputed learned, haue concurred in opinion with vs*, but yet withall hee auerreth, *that those who hold the contrary, are their superiours both in learning & authoritie*: so that in his opinion no learned men indeede, no man of place or note in this our Church, but onely some meane obscure men, who are *reputed learned*, but are in truth illitterate, were euer of his opinion, that *true faith once had could not be totally nor finally lost againe.* But whether those men whom I haue formerly mentioned were obscure men or no, or whether they were illitterate dunces, & men only *reputed learned*, or whether they are not more eminent in place, learning, dignity, and piety, then Mr. *Mountague* or any of his *Abettors* let all men judge. Hauing now sufficiently proued by many testimonies, that the learnedest in the Church of *England* haue assented to vs, and that they haue maintained this our assertion as the resolued doctrine of the Church of *England*. I will now in the second place examine, whether there are any learned in the Church of *England* who either did or do oppose it, as Mr. *Mountague* hath auerred it. For my owne part I must confesse ingenuously, that I neuer heard or read of any *English* orthodox & Protestant Diuine that did euer oppose or contradict our present assertion, in any worke or writing of his set forth by publike authoritie. Indeed Mr. *Bradwell in his detection. pag.* 89. and Mr. *Rogers in his third proposition on the 17. Article records* the doctrine of a totall and finall fall from grace, *to bee one of Glouers errors*: but whether *Glouer* were one of the learnedest in the Church of *England* of which Mr. *Mountague* speakes, or whether he hath left this error of his vpō any authenticall and approued records, that I know not; sure I am that this doctrine of his which Mr. *Mountague* would father vpon the learnedest of our Church, is but a *branded error*, and that vpon record. I must confesse that *Iohn Breyerly*

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a Prieſt, in his *reformed Proteſtant*, Printed at *Colen in Lancaſhire*, 1621: *pag*: 79. hath recorded this, *to be the Tenet of Mr. Harſnet*, now Biſhop of *Norwich*, and he *quotes his ſermon at Paules Croſſe in the margent*, for to proue it, where in this error *of the totall and finall Apoſtacie of the Saints*, together with ſome other *Arminian* points were deliuered by him. If the Biſhop of *Norwich* then be one of Mr. *Mountagues* learnedeſt number who oppoſe this our preſent aſſertion. I anſwer, firſt, that Mr. *Harſnet* was long ſince conuented for his Sermon, and forced to recant it as hæriticall and erronious; and therefore ſince hee hath recanted it as an error heretofore, I doubt not but he doth diſclaime it as an error now. Secondly, I anſwer, that vpon this Sermon, & the controuerſies that aroſe vpon it, the Articles of *Lambeth* which do reſolue this for vs, *that the true regenerate Saints of God can neither finally nor totally fall from grace* were compoſed, and by the appointment of the whole Vniuerſitie of *Cambridge* Mr. *Wotton* was appointed to confute Mr. *Harſnets* Sermon as hæreticall, the next Sunday following; and therefore, by the voyce of the whole Vniuerſitie of *Cambridge*, and by the reſolution of the reuerend Biſhops and learned Diuines aſſembled at *Lambeth* (who were farre more learned then Mr. *Harſnet*,) this *totall and finall Apoſtacy of the Saints* was branded for an error, and ſo not the receiued Tenet of the learnedeſt in the Church of *England*. Thirdly, I anſwere, that this Sermon of Mr. *Harſnets* was neuer publiſhed and Printed by authoritie, it was ſo farre from this, that it was inioyned to be recanted by authoritie, and therefore howſoeuer, it can bee no record againſt me. Neuer was there any among vs before Mr. *Mountague* that publiſhed this error of the *Apoſtacie of the Saints* in print, but onely *Thompſon* a *Dutch-man*, fellow of *Clare-Hall* in *Cambridge*, a man of an excellent memory, and of great learning, but of little grace, and of a deboiſt, looſe, licentious and voluptious life: he being the firſt who infected *Cambridge* with *Arminianiſme*, hath publiſhed this error of the *Apoſtacie* of the Saints in that poſthumous *Diatraba* of his. But was this booke of his printed in *England*, and allowed

ed and receiued of our Church as sound and orthodox? no such matter. For when as *Thompson* himselfe made meanes to publish it, it was stopped at the presse, and it found no license or approbation, because it was contrary to the doctrine of the Church of *England*. After his death (because it could finde no license here,) it was transported vnto *Lyons* by some friends of his, & there was it printed. But no sooner was it come from the presse, and scattred abrode in *England*, but as it found resistance at the presse at first, so it found a Reuerend and learned *Antagonist* (euen *Abbot* Bishop of *Salisbury*) to incounter it, least our Church should bee disquieted and infected by it. Since therefore this *Thompson* was no *English*, but a *Dutch-man* & a drunken one to: since this his booke was vtterly disalowed of, as contrary to the doctrine of our Church, and was printed but by stealth beyond the seas, and not by any publike license and allowance here: and seeing it was no sooner printed, but it was presently refelled by a learned Bishop of our Church as hæreticall and quite opposite to the established and receiued doctrine of our Church, it makes much for me, not against me: so that as yet there are no records against me, but all of them are wholly for mee. Let Mr. *Mountague* now with all his reading (if hee can stoope so lowe, as to cast his eyes vpon the moderne writers of our Church, whose very names he cannot mention without disdaine and scorne) shew mee but one learned Diuine, nay any meane & vnlearned Diuine in the Church of *England* since the reformation, that did euer openly, and in expresse tearmes oppose, *the totall and finall perseuerance of the Saints in grace*, in any worke of his set forth by publike allowance and authoritie, and then perchance I shall in part beleiue him, that some of the learned of the Church of *England* haue opposed it, till then I shall account him, but a meere lyer and impostor, as he is. For how is it possible, that all the learnedest in the Church of *England* should affirme, *that faith once had might be both totally and finally lost*, and that they should oppose and refell the contrary, when as there is not one member of the Church of *England* to bee found

found, from the first reformation of it hitherto, that doth in any publike or approued worke of his record the same. If there bee any records of any learned in our Church to bee found which may make good Mr. *Mountagues* words, let him doe vs that fauour as to giue vs a Catalogue of their workes and names; but if his learnedest in the Church of *England* be but a meere notion, abstracted from no Indiuidualls, if they are nameleſſe and workeleſſe, then surely *Mr. Mountague* is much mistaken, and hee must for shame recant this forgery and vntruth of his. Indeed *Mr. Mountague* hath vouched one by name, and but one, to patronize and make good his words, to wit, Doctor *Ouerall* Deane of *Pauls*. But was Doctor *Ouerall* the learnedest in the Church of *England*? if hee were so, yet he is but one, and what is one to all those worthies and learned Diuines which I haue cited to the contrary? If Doctor *Ouerall* were of this opinion, where then is this opinion of his recorded? Surely in no printed workes of his set forth by publike authoritie, but only in *the Conference at Hampton Court*: pag: 41, 42, 43. And what are his words? they are onely these. *Those who are called and iustified according to the purpose of Gods election, how euer they might & did fall sometimes into greiuous sinnes, and thereby into the present state of wrath and damnation: yet did they neuer fall totally, from all the graces of God, to be vtterly destitute of all the parts and seedes thereof, nor finally from iustification: but were in time renewed by Gods Spirit vnto a liuely faith and repentance, and so iustified from these sins, and from the wrath, curse, and guilt annexed thereunto.* Is this the learned man the which you vouch as making for you, who in expresse tearmes concludes againg you? Indeed if this bee your meaning, that those are the learnedest in our Church, who haue maintained this our assertion point-blanke against you, I willingly acknowledge it; but yet that Doctor *Ouerall* or any others who are *ex diametro* against a *totall and finall fall from grace* should be so punctually for you, I confesse this is a mysterie and riddle vnto me: I cannot vnderstand it, vnles your *ipse dixi* goe for Gospell, and their opinions must bee soe, not because they are so, but because

you

you say it. But it may bee now of late some of the learnedst in the Church of *England* haue made a defection from their Mother Church, and haue shaken handes and sided with *Papists* and *Arminians*, and this makes Maister *Mountague* to auerre that the learnedst in the Church of *England* do assent vnto Antiquity, and to *Arminius* and the *Church of Rome* in this; *That faith once had may be both finally and totally lost.* If this bee so (as I doe not beleeue it) I would to God Mr. *Mountague* would disclose their names vnto vs, that so we might indeauour to conuert them, or else learne for to auoide them: or at least that wee might iudge of them whether they are the learnedst in the Church of *England*, yea or noe. Sure I am, whoeuer or whateuer they are, they are neither the greatest, nor yet the learnedest, nor yet the best and honestest in the Church of *England*: if there bee any such, make the best and vtmost of them that you can, they are but a company of carnall, graceless, prophane, and dissolute persons, there is no truth nor power of grace in any of them. For our two Arch-bishops, and the learned Arch-bishop of *Meth* (to whom Mr. *Mountague* and all his *Abettors* are much inferiour) they are all for vs. For other of our Bishops, and diuers others of our learned Clargie throughout the Kingdome, I know that they haue declared themselues wholly for vs, and for my owne part I know not any man of any learning, worth, or note, (at least of any grace and goodnesse) in our Church, who hath fully declared himselfe against vs in any written or printed records; if there are any against vs (as I professe I know not any particular man) sure I am that they are neither the best, nor greatest, nor yet the learnedest in our Church: and therefore vnlesse that Mr. *Mountague* will arrogate and monopolize this title, of the *learnedest in the Church of England* vnto himselfe alone (which hee is very like to doe, because he doth debase the chiefest worthies of our Church, with such vile, scandalous, reproachfull and vnderualuing termes, and checke, correct, reiect, and vse them at his pleasure) though alas good man hee is not worthy for to be their scholler) hee must pardon vs though we

beleeue him not in this, *That the learnedeſt in the Church of England haue alwayes held, that faith once had may bee both totally and finally loſt*: for you ſee that I haue proued it to be a meere forgery and vntruth, that was neuer publiſhed and recorded by any member of the Church of *England* but himſelfe.

2 But now *Mr. Mountagne* tells vs, *that they were the learnedeſt in the Church of* England *that drew, compoſed, and agreed the Articles in* 52. *and* 62. *that ratified them in* 71. *that confirmed them againe in* 640. Well, what if this be granted, though perchance there might be ſome queſtion of it? *All theſe* (ſaith hee) *haue, and doe aſſent vnto Antiquity in this Tenent, and ſubſcribe it truly, or in hypocriſie.* Well, I grant it: for all Antiquity, as I haue formerly proued, hath concurred with me in this aſſertion: Yea, but *Mr. Mountagne* ſaith otherwiſe, and therefore I muſt take his meaning, not his words: to wit that the learnedeſt in the Church of *England*, haue agreed, ratified, and confirmed it, that *Faith once had may be both totally and finally loſt.* But how doth this appeare? O faith hee, *obſignatis tabulis*, by the expreſſe words of the 16. *Article*; ſo that now the ſecond and the maine thing which I haue to proue is only this; That the Articles of the Church of *England*, (but ſpecially the 16. Article,) doe not proue *Mr. Mountagues* aſſertion *of a totall and finall fall from grace.*

Appeale, pag. 28.

This will euidently appeare; firſt, by the very title of the 16. Article, which is only this: *of ſinne after Baptiſme.* The Title doubtleſſe of euery Article compriſeth the very pith, ſcope, and ſubſtance of the Article, as well as the title of our Homilies doth of the Homilies, (elſe they were very injudicious, and not the *learnedeſt in the Church of* England, who impoſed it, and you an injudicious and ſhallow-pated ſcholler to draw arguments from titles, as you haue done from the *Title of an Homily*) if therefore this title, and the 16. Article ſuite together, the 16. Article muſt needs bee only intended of ſinne after Baptiſme, and not of a totall or finall fall from grace. Secondy, as the title of the Article, ſo the very words, the very ſcope and end of the Article proue

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as

as much. For the very scope and end of the 16. Article, (as any man that hath his eyes in his head may discerne at first) was but to condemne two sorts of Heretickes. First, such as hold, that after men are once regenerated, they cannot sin, as the *Novatians*, *Iovinians*, and *Catharists* did, and as some *Browniſts* doe: hauing reference to the 15. Article going immediatly before: which concludes, *that all men besides Christ, though regenerate were sinners*: Now this appeares by the conclusion of the 16. Article: *therefore they are to bee condemned, which say they can no more sinne as long as they liue here.* Secondly, to condemne such as denie place of forgiuenesse and reconciliation to such, as commit any grosse and scandalous sinne after Baptisme, though they are truly penitent for the same, as the *Montanists* and *Novatians* did in the primatiue Church, and as some *Anabaptists* and *Browniſts* doe now: which appeares by the conclusion of the *Article* from the former præmises: *Therefore they are to be condemned which say, they can no more sinne as long as they liue here, or deny place of forgiuenesse to such as truly repent.* This then being the only substance, end & scope of our 16. Article, to condemne these two sorts of heretickes, there is nothing as yet to bee found in it, which makes either for a totall or a finall fall from grace. If then there be any thing in this Article making for it, then it must needs be, these bare words of the Article abstracted, and wrested from their genuine and proper scope and sense, *After we haue receiued the holy Ghost, wee may depart from grace giuen, and fall into sinne, and by the grace of God wee may rise againe, and amend our liues.* But these words torment and racke them to the vtmost, they warrant not this Doctrine of a totall or finall fall from grace, at least they warrant it not in that *declaratory and positiue manner, and in plaine and expresse words*, as *Mr. Mountague* affirmes they doe. *App. pag. 36. 37.* For first, here is not so much as one word of *falling either totally or finally from the state of grace*, and justification, into the state of death and damnation; not so much as one word, *that faith once had, may either totally or finally bee lost againe.* Now they are your owne words *Mr. Mountague*, *the words* *Appeale 259.*

are not direct which are not expresse: so say I, that is not the plaine, positiue, declaratorie and expresse Doctrine of the Articles, which is not deliuered in positiue, plaine, absolute, and expresse tearmes; this Doctrine of a totall and finall fall from grace is not so deliuered in these words in this 16. Article, therefore it is but your bare and wrested collection, and not the expresse doctrine of the Article. Secondly, the very words themselues will not beare that doctrine which you would thrust vpon them in any good grammaticall construction. For what good Grammarian is there that would giue this construction to these words. *After wee haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne*, that is, wee may fall quite away from the state of grace, into the state of damnation; as if that euery departure from grace and euery fall into sinne, were a falling totally from the state of grace. Euery man I hope will grant, that the committing of any sinne, is a departure from grace, in respect of that particular sinne, be it but a sinne of infirmity: he that commits the least sinne, departs from grace and falls into sinne, and yet hee doth not presently fall from the state of grace into the state of damnation. A man may depart from the act of grace, aud yet retaine the habit still: a man may fall into sinne, and yet not fall from the state of grace into the state of damnation: hee may *recedere* depart, as our Article affirmes, and yet not *excedere* fall quite away, from grace giuen: so that the very words will not necessarily, no nor impliedly beare that sense the which you giue them; because a man *may depart from grace giuen, and fall into sinne*, and yet not fall either totally or finally from the state of grace. Secondly, the words are, *that he may fall into sinne*, not that he doth cast himselfe into sinne in a voluntary, presumptuous, and wilfull manner, so that this word *fall into sinne*, implies, that these sinnes here mentioned, are sinnes of infirmity and incogitancie, not of malice and presumption: now I hope you will grant, that sinnes of infirmitie, and incogitancie without any precogitated and resolued malice, doe not cast a man totally from the state of

grace,

grace, (for then euery Saint of God should fall from the state of grace continually) but only sinnes of malice and presumption, committed with an high hand, and with an absolute, full, and deliberate consent: Wherefore the sinne mentioned in the Article, being but a sinne of infirmitie only and not of præcogitated, and resolued malice, it cannot be imagined that this falling into sinne in the Article should bee a totall or a finall fall from grace. Thirdly, obserue the order of the words, they doe first *depart from grace giuen*, and then, fall into sinne: they doe not *fall into sinne first*, and then *depart from grace giuen*; if then they depart from grace before they fall into sinne, then this departure from grace cannot be intended of a falling from the state of grace; because our *Antagonists* will confesse, that the sinne committed, is that which casts men downe from the state of grace, and that men fall not from grace before, but after sinne committed: this departure therefore from grace giuen, being before the sinne committed, cannot be a totall departure from the habit and state, but from the act of grace. Fourthly, the very coherence and connexion of the words will cleere the sense and meaning of them: For *and* being a conjunction copulatiue knitting both sentences together, it makes the sense of the Article, *After wee haue receiued the holy Ghost, wee may depart from grace giuen, and fall into sinne*, to bee no more but this, after wee haue receiued the holy Ghost, wee may fall into sinne: so that the departure from grace giuen, is nothing else but to fall into sinne, which a man may doe and yet not fall from grace; so that torture and racke these words which way you will, they will not warrant this doctrine of a totall or a finall fall from grace.

Yea, but you will obiect that these subsequent words, *By the grace of God wee may rise againe, and amend our liues*, doe necessarily imply thus much, that the Saints of God may fall totally and finally from grace. True *Mr. Mountague*, if you, if *Bertius*, or the *Rhemists* bee the interpreters, else there might be some doubt of it. For you must know, that the only reason wherefore these words were added to the

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former, was but to meete with the *Montanists*, *Nouations*, *Anabaptists* and *Brownists*, who denied forgiuenesse and reconciliation to such, as sinned after Baptisme; and if you had not beene purblinde when as you reade the Article, you could not but haue seene it: But God in his justice hath giuen you eyes according to your minde, which alwaies looke besides and ouerthwart the truth, but not vpon it. But if you will haue the sense of these words, it is only this; that the Saints of God may rise againe from that sinne into which they were fallen and amend their liues, & not that they rise againe from the state of condemnation. That from which the Saints of God must rise, is only from that into which they were fallen; for falling and rising they are Relatiues; but the thing into which the Saints were fallen, was but into some act of sinne, as appeares by the words of the Article, *wee may depart from grace, and fall into sinne*, it was not a fall from the state of grace, into the state of damnation, and therefore this is but a rising from some actuall sinne, to amendment of life. Secondly, I say that these words make much against you. For if those that fall doe rise againe; this doth necessarily imply that they were not fallen quite away from the state of grace, into the death of sinne, that all their spirituall life was not extinguished and abolished by their fall; for if they were dead in trespasses and sinnes, they could not rise againe: Hee that is quite dead in sinne, and without the life of grace, is not said to *rise againe and amend his life*, (for that implies a continuance of the former life) but hee is said to reuiue againe, and to haue a new life put into him: and therefore if the Article had intended, this *departure from grace giuen and falling into sinne*, of a totall or finall fall from grace, into the state of death and damnation, the words should haue beene these; Hee may reuiue againe, or God may raise him vp to a new estate of grace againe, and hee may haue a new life of grace infused into him, (which would crosse this rule in Logicke, *à priuatione ad habitum non datur regressus*) and not that he *may rise againe, and amend his life*. Take then either the title, or the scope and substance,

stance, or the very letter and words of the 16. Article, yet neither of them will warrant this doctrine of *a totall or a final fall from grace*. All the argument which any man can raise from this Article, in proofe of this conclusion, is but from the bare words and letter abstracted from the sense; to wit, Those *who haue receiued the holy Ghost, may depart from grace giuen and fall into sinne, and by the grace of God may rise againe and amend their liues*. Therefore the true regenerate Saints of God may both finally and totally fall from grace; therefore faith once had may be both totally and finally lost; which how well it followes, let all men judge. But to giue *M. Mountague* and others full satisfaction in the sense and meaning of this Article, I will compare it with some other Articles, which are expresse in point, *that the true regenerate Saints of God can neither finally nor totally fall from grace. The 5. Article of Lambeth* concluded and agreed vpon Nouemb. 20. 1595. by diuers reuerend and learned Bishops and Diuines of this our Church, for the determining of some controuersies in the Vniuersitie of *Cambridge*, is expressely contrarie to *Mr. Mountagues* collection from our 16. Article: for the words of that Article are these: *True, liuing, iustifying faith, and the sanctifying Spirit of God, is not extinguished, it fayles not, it vanisheth not away in the Elect either finally or totally.* If the 16. Article had beene expresse to the contrary, I suppose, the reuerend and learned Compofers of this Article would not haue varied from it. But Mr. *Mountague* pleads to this, *that the Articles of Lambeth are forbidden by Authority*, but when and where, and by what authority, that he sets not downe. Surely for my owne part I neuer yet could learne that these Articles were disallowed by any publike authoritie, but only by *Mr. Mountagues*, who like a *Magisteriall Dictator*, and Cathedrall moderator ouer all diuinitie and Diuines, approues and disalowes of whom and what he will without controll. Sure I am these Articles, and the doctrine in them were approued and agreed vpon on all hands at the conference at *Hampton* Court, though *Mr. Mountague* records the contrary. The *booke is yet extant, which will auerre*

Appeale, pag. 55. 56. 71. 72.

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all that I say for truth, and proue *Mr. Mountagu* a lyer and Impostor, if not worse: so that if *Mr. Mountague* had not had his face euen crusted and steeled ouer with more then audatious impudencie, hee would not haue thus incouraged his readers. *See the booke.* Againe, the Articles of *Ireland*, Nomber 33. 38. confirmed by King *Iames* vnder his broad Seale, they are the very same with the Articles of *Lambeth*, and contradictory to *Mr. Mountagues* collection from the 16. Article, which proues that the Articles of *Lambeth* were neuer repealed by publike authoritie, and that the 16. Article was neuer expounded in *Mr. Mountagues* sense, by any publike authoritie, for then King *Iames* would neuer haue confirmed these Articles vnder his broad Seale, hee being such a King as did desire vnitie and peace, as much or more in Church, as in the Common-wealth. The words of the Article of *Ireland* are these. *A true, lively, iustifying faith, and the sanctifying Spirit of God, is not extinguished, nor vanished away in the regenerate, either finally or totally*: And againe, *All Gods Elect are in their time inseparablie united vnto Christ, by the effectuall and vitall influence of the holy Ghost, derived from him, as from the head into euery true member of his mysticall body.* So that if you will interpret our 16. Article, either by the *Articles of Lambeth or Ireland*, Mr. *Mountagues* exposition must be false and strained. But the best exposition of the 16. Article will bee taken from the 17. *Article* which was composed by the same men, at the same time: and if you will expound it by this Article then farewell Mr. *Mountagues* false glosse vpon it, For our 17. Article certifieth vs; That *they which be indued with so excellent a benefit* as Predestination is, *are called according to Gods purpose, by his Spirit working in due season*, and that *they through grace obey the calling*, that *they are iustified freely*, that *they are made the sonnes of God by adoption*, that *they are made like the Image of his only begotten Sonne Iesus Christ*, that *they walke religiously in good workes, and at length by Gods mercy obtaine euerlasting felicitie.* From which article Mr. *Rogers*, Chaplaine to Archbishop *Bancroft* in his *Analysis on the 39. Articles, allowed to be publike,*

Appeale. 32.

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by the lawfull authoritie of the Church of England, and not hitherto disallowed or called in, hath raised this third *proposition*. *They which are predestinated vnto saluation cannot perish*; and from thence he inferres this Consectarie: *Wander then dee they from the truth, which thinke that the very Elect, totally and finally may fall from grace and be damned: that the regenerate may fall from the grace of God: may destroy the Temple of God, and be broken off from the vine Christ Iesus: which was one of* Glouers *errors* (of which exposition allowed by publike and lawfull authority Mr. *Mountague* cannot bee ignorant, because (the more is the pitty) *hee hath subscribed and read them often*, as himselfe informes vs.) And therefore if you will beleeue the 17. Article, or Mr. *Rogers* his Collection from it (*allowed by the lawfull authority of the Church of England, as the doctrine maintained, professed, and protected in the Church of England*) Mr. *Mountagues* collection from the 16. Article must be false, and contrary to the Articles and Doctrine of the Church of *England*, and hee himselfe must in the meane time bee a sciſmaticall factious and seditious person, and one that doth oppose the Articles and Doctrine of our Church in an audatious, peremptorie, impudent, and dangerous manner. All now that Mr. *Mountague* can say for himselfe is this: That *this exposition and Collection of his from the 16. Article, and this doctrine of a totall and finall fall from grace, was resolued of and anowed for true, Catholicke, ancient, and orthodoxe by that royall, reuerend, honourable, and learned Synode at Hampton Court*, and for proofe of it, he sendeth vs to the *Conference at Hampton Court published by warrant, and republished by command*. But sure Mr. *Mountague* did neuer reade the booke, or else he was purblinde when hee read it, for there is no such thing within the booke. All that is mentioned and recorded there touching the 16. Article is this; *Dr.* Reynolds *moued his Maiestie, that the 16. Article, the meaning of which was found, might be inlarged and explained with this or the like addition; yet neither totally nor finally: and that the 9. assertions Orthodoxall might bee inserted into the booke of Articles: to which his Maiestie replyed, that it was best not*

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Appeale 30. 31.

Pag. 24.

Pag. 41. 42, 43, 44.

to stuffe the booke with all conclusions theologicall, Vpon this Dr. Overall *Deane of* Pauls *informed the King of what had passed betweene him and some other in Cambridge touching our present question: and concludes that notwithstanding those who were iustified and called according to the purpose of Gods election might and did sometimes fall into grieuous sinnes, and thereby into the present state of wrath and damnation, yet did they neuer fall, either totally from all the graces of God, to bee vtterly destitute of all the parts and seeds thereof, nor finally from iustification: to which King* Iames *replyed, that repentance in the elect of God after knowne sinnes committed is so necessary, as without it there could not bee remission of these sinnes, nor reconciliation vnto God.* This was all that was spoken either of this point, or of the 16, Article: and whether *Mr. Mountagues* glosse and exposition were not here condemned in expresse tearmes, let all men judge. But will you now know what was the true cause why Mr. *Mountague* did so grossely mistake. I will informe you in a word, and it worth your knowledge. Mr. *Mountague* as he hath beene deceiued by that varlet *Bertius* in other things, euen so he hath beene in this: For hee transcribed this argument from our 16. Article out of *Bertius in his Apostatia Sanctorum, pag.* 107. and for his Exposition of it, and that it was so resolued on at the conference at *Hampton* Court, he had it *Verbatim* from the *Rhemists* in their second *Conference at Hage*, recorded by *Brandius, pag.* 364. Alas good Mr. *Mountague*, that you should be ouertaken thus, that you should be driuen to such narrow shifts as to flie to *Bertius* and the *Rhemists*, (the very dregges and scumme of all *Arminians*) for corrupt glosses, expositions, and collections vpon our Articles, as if the Church of *England* did not vnderstand but quite mistake the genuine, true, and proper sense of her owne Articles: or as if that *Bertius* and the *Rhemists* who are strangers to them, vnderstood them better then the Church, *yea, then the learnedest of the Church of England*, who composed them. What doth this betoken, but that Master *Mountague*, like Crowes and Rauens, loues carrion better then any other sweet and wholsome flesh, that hee preferres

Appeale pag. 28.

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the *Rhemists* & *Arminians*, before all his brethren or his Mother Church: that hee is quite apostatized and fallen from the doctrine of the Church of *England* (I say not from the state of true and saving grace, for that I dare presume he neuer had as yet) into the very mire of *Poperie* and *Arminianisme*, thinking to verefie this his *doctrine of a totall and finall fall from grace*, by his owne example for want of better proofes. I hope therefore, that seeing Mr. *Mountague* had this his exposition and collection from *Bertius* and the *Rhemists*, that you will rather hearken and yeeld to the sound and orthodox exposition which the Church of *England* hath heretofore made of it, and which Doctor *Benefield*, Bishop *Carlton*, Mr. *Rouse*, Mr. *Yates*, and Mr. *Rogers* haue made of it, then vnto Mr. *Mountague*, who labours only to corrupt, but not to expound the 16. Article.

Hauing thus proued that the Articles of the Church of *England* are vtterly against a totall and finall fall from grace, & that the 16. Article makes rather for me then against me. 3.
I come now to the third thing, to proue, that the *Homilies* of the Church of *England*, and *the Common prayer booke* make not against me. As for the *homilies*, they make not against me. For first, *Mr. Mountague* himselfe who obiecteth them confesseth that *the Homilies are not the dogmaticall & confirmed resolutions of the Church of England: that they haue no dogmaticall positions or doctrine in them to be propugned or subscribed in all and euery point, as the bookes of Articles and Common prayer haue*: therefore by *Mr. Mountagues* owne confession, admitting that the *Homilies* were cleare againg me, yet they proue not, that the dogmaticall resolution and the receiued, setled and established position of the Church of *England* is against me to: because *the dogmaticall & publike resolutions of the Church of England* are not contained in the *Homilies*, neither are they such positiue & current diuinitie, *as to be subscribed in all and euery point*, if Mr. *Mountague* may be credited. But now you may wonder well what should be the cause that *Mr. Mountague* should so magnifie our *Homilies* in one place: as to stile them, *authentical and orthodox records, containing the established* App pag. 260.

App pa. 36, 37.

positiue and publikely professed doctrine of the Church of England; and in an other place to slight and vilifie them so much, and to contradict that which hee had written of them before? Surely there is a mysterie in it, and some pretty trick of more then *Presbyterian-Legerdemaine*. For you may know, that where *Mr. Mountague* doth presse & magnifie our *Homilies*, they giue some seeming colour, to the *Popish* and *Arminian* doctrine, *of a totall and finall fall from grace*: but where he vilifies & vnderualues them, there they crosse and oppose him in his *Popery*, in speaking against *Images*; and therefore here they must not be the positiue doctrine, and the dogmaticall resolution of the Church: or if they be so, yet *Mr. Mountague* did not subscribe to them in this particular, and so they containe not the dogmaticall resolutions of the Church of *England* in this particular case, for want of his subscription. So that in *Mr. Mountagues* judgement, the *Homilies* established and confirmed by the Church of *England*, so far as they make for *Poperie* and *Arminianisme*, are the dogmaticall resolutions, and the authenticall and orthodox records of the Church of *England*, and thus far are they to be subscribed to: but as far as they make against *Poperie* & *Arminianisme* they are not authenticall, they are not the dogmaticall and positiue resolutions of the Church of *England*, and thus farre they are not to be subscribed. Very good, Mr. *Mountague*, if an honest man should haue said as much as this, I doubt mee hee should haue lost his liuings, his eares, yea, and his life ere this, and that deseruedly too: you can say thus much (which is no more in substance but this, that the Church of *England* is a meere *Popish* and *Arminian* Church) and yet scape scot free: take heede you smart not for it ere be long. And doe you not deserue to vndergoe the sharpest censure that your Mother (if your Mother) can inflict vpon you? I dare auouch it that you doe, and I will proue it to, or else I will suffer in your steede. For you confesse in your *Appeale pag: 260. that the Homilies containe in them godly and wholesome exhortations to honour and worship almightie God: and you grant that they containe in them godly and wholesome doctrine*

Epist. pag. 29.

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necessary for these times, (and you cite the 33. Article for the 35. Article for to proue it, which shewes that Mr. *Mountague* is but an *Ignoramus* in our Articles to which hee hath so oft subscribed) and yet you say in the same place, *that they containe not in them, the publike dogmaticall and confirmed resolution, positions, and doctrine of the Church of England, neither are they to be subscribed in all and every point.* I pray obserue this passage well, and then judge what Mr. *Mountague* is, and what hee doth deserue. For first, in these words he affirmes, that the doctrines established & confirmed by the Church of *England*, and *commanded to be diligently and distinctly read in our Churches by the Ministers, by our* 35. *Article*, are not the publike and receiued doctrine of our Church, which as it is a contradiction in it selfe, and a vilification both of our *Articles* and *Homilies*, so it is a great disparagement to our Church, accusing her either of ignorance and dotage, in not knowing what her doctrine is; or of inconstancie, in hauing no setled and positiue doctrine; or at least of grand hypocrisie, in commanding such doctrines to bee diligently and distinctly read as godly and wholesome, and as her publike and receiued doctrine, when as it is nothing so. Secondly, in these words Mr. *Mountague* affirmes, that the *Homilies* of the Church of *England* established by authoritie, are not sound and orthodox, which is contrary to the 35 Article to which hee hath so often subscribed: for which very thing many honester men then himselfe haue not onely bin silenced from preaching (which penalty Mr. *Mountague* needs not vndergoe, for he is to dumme already in that kinde) but haue likewise beene depriued, and quite stripped of all their spirituall liuings and promotions. Thirdly, in these words Mr. *Montagne* judgeth the Church of *England*, as it is the Church of *England*, to bee but a wicked, hæreticall, and atheisticall Church, in as much as there are *many godly wholesome and necessary doctrines*, which though they are in the Church of *England*, yet they are not *the receiued established and confirmed doctrines and resolutions of our Church.* Fourthly, by these words, Mr. *Mountague* makes the Church of *Eng-*

land but an incompleate and imperfect Church, a Church in which there is no life and power of religion, a Church which is all for faith and speculation, but not for life and workes: in as much as there are *many godly, practicall, wholesome and necessary doctrines, helping men to honour and worship almighty God, which are not the receiued, established, and confirmed doctrines of our Church.* Fifthly, in these words, Mr. *Mountague*, (if you marke the end wherefore he speakes them, to wit, because they are to sharpe, and to precise against Images) affirmes that the Church of *England*, doth gratifie the Church of *Rome* in points of Poperie, indeauouring to reconcile herselfe and to submit to her, in things in which she hath formerly oppugned her. These fiue things are necessarily implied (and I feare me principally intended) in these words and passage of Mr. *Mountague* touching our *Homilies*, and their authoritie amongst vs: what censure hee is worthy of for such words and passages as these, I leaue to others, I judge him not.

From the authoritie of our *Homilies*, and Mr. *Mountagues* abusing of them, I come to examine the words which hee obiected out of them against my present assertion. His first obiection is from the title of the *Homilie*. There *is an Homilie*, saith he, *allowed and established in our Church, intituled. Of falling* (he addes *away*) *from God.* Therefore it is the receiued and established doctrine of the Church of *England*, that true regenerate men, may both totally and finally fall from grace.

Was there euer such a ridiculous and simple argument propounded by any learned man that had his wits and sences about him? as if the doctrine of the Church of *England* were meerely *titular* depending on the very titles of bookes, (which as they are not alwaies sutable to the doctrine contained in them, so are they neuer doctrinall, & positiue resolutions in themselues:) & therefore Mr. *Mountague* if you had not a brazen forhead, or a crazie braine, you could not chuse but blush at this your agument. From the title of the *homilies* I descend vnto the words the which you cite. The words out of the first *Homilie* are these. *For where as God hath shewed to*

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all them that truly beleiue his Gospell his face of mercy in Christ Iesus, which doth so inlighten their hearts, that they (*if they behold it as they ought to doe* (which parenthesis you haue omitted) *be transformed to his image, be partakers of the heauenly light, and of his holy Spirit, and be fashioned to him in all goodnesse requisite to the children of God, so if they after doe neglect the same, if they be vnthankefull vnto him, if they order not their lines according to his example and Doctrine, and to the setting forth of his glory, he will take away from them his kingdome, his holy word, whereby he should reigne in them; because they bring not forth the fruite thereof that he lookes for.* The words you cite out of the second *Homilie* are these. *The place of Esay rehearsed before, sheweth, that God at length will so forsake his vnfruitfull vyneard, that he will not only suffer it to bring forth wilde bryers & thornes, but also further to punish the vnfruitefulnesse of it. Hee saith, hee will not cut it, he will not delue it, and he will commaund the cloudes that they shall not raine vpon it; meaning that hee will take away the teaching of his holy word from them;* (which words Master *Mountague* hath passed ouer) *so that they shall be no longer of his kingdome, they shall bee no longer gouerned by his holy Spirit, they shall be put from the grace and benefits which they had, and euer might haue inioyed through Christ, they shall be depriued of the heauenly life and light which they had in Christ, whiles they abode in him. And to be short, they shall bee giuen into the power of the diuell, which beareth rule in all them that be cast away from God, as he did in* Saul *and* Iudas, *and generally in all such as worke after their owne wills, the children of mistrust and vnbeleife.* You say Master *Mountague*, that *these two Homilies, but principally the words here cited, doe thoroughly and wholly insist vpon the affirmation, that faith once had may againe be lost, and that no other construction of these words may be made, then that a man may fall and lapse from grace both totally and finally.* App p 32, 33. But I pray what faith and what grace doe you intend Mr. *Mountague*? a true liuing and justifying faith, and sanctifying sauing and habituall grace? or onely an historicall and common faith, or ordinary, common, and hypocriticall grace? If you intend these latter, (for you leaue them indefinite and ambigious, that

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ſo you may euade the better, when you are queſtioned for abuſing our Church and *Homilies*) then I ſay, that your inference and collection is nothing to the purpoſe, and reacheth not vnto that faith and grace which is now in queſtion. If you intend and meane the former, I anſwere then, that theſe words of the *Homilie* doe not warrant yours. For firſt,

Appeale, p. 257. they are your owne words. *That words are not direct which are not expreſſe.* Now here there is not ſo much as one word, that faith once had may be loſt, that a true regenerate man may fall finally and totally from the ſtate of grace, your eyes Mr. *Mountague* are better then all other mens, if you can finde theſe words, or any like vnto them in theſe *Homilies*, they are but your priuate fancie & conceite, and therefore this is not the direct, poſitiue, and declatorie doctrine of theſe *Homilies*, but your falſe and forged collection from them. Secondly, that I may inſtruct you a little in the *Homilies*, in which I feare me you are truly or wilfully ignorant: you may pleaſe to obſerue Mr. *Mountague*, that in the ſecond and third *part of the Homilie of faith.* It is ſaid expreſly. *That hee that beleeueth in Chriſt hath euerlaſting life: and therefore it muſt needs conſequently follow, that he that hath this faith muſt alſo haue good workes, and be ſtudious to obſerue Gods Commandements obediently: ſo that neither the world, the diuill, nor all the power of them ſhall preuaile againſt him. That they that haue a liuely faith doe make their calling and election certaine, ſure and ſtable by good workes.* Therefore it is the expreſſe doctrine of the *Homilies* that true faith once had cannot be vtterly loſt againe; theſe words then which you alledge cannot imply the contrary, vnleſſe you will haue them to repeale and contradict the former. Thirdly Mr. *Mountague* theſe two *Homilies* and the words you cite out of them, doe not thoroughly and wholly inſiſt vpon this, that *faith once had may be loſt againe*, but if it

Appeale 27, 28. pleaſe you to reade them ouer once againe, you ſhall ſee that their principall and onely end, is to exhort men to obey the Goſpell and the word of God, and to bring forth fruits worthy of them, for feare leaſt God depriue them of them. What then will you inferre from hence. All men are exhorted to

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obey Gods word, for feare of being depriued of it. Therefore the true beleiuers and Saints of God may fall totally and finally from grace: a worthy argument I promise you. Fourthly, these words are spoken indefinitely to all, but principally to such as were not yet conuerted and ingrafted into Christ, as appeares by the conclusion of the second *Homilie*, and they are but an exhortation to moue men to come in and obey God: therefore, they proue nothing against vs. Fifthly, I say that these words which are cited by you, are intended onely of hypocrites and barren Christians, and such as haue but a dead faith, (*which as the first Homilie of faith saith, is no faith, neither is it properly called faith.*) For they are spoken of the *vnfruitefull vyneard, and of such as are barren in good workes, of such as wholly neglect Gods seruice, and order not their liues according to his example and doctrine*, in the number of which such as haue a true justifying and liuing faith doe neuer come: as wee may see by the three *Homilies* of faith. So that your argument from hence can bee but this: hypocrites and barren Christians may fall finally and totally from grace, therefore the true regenerate Saints of God may doe so too: which is a grosse *Nonsequitur*. Yea, but Mr. *Mountague* obiects, that those in the *first Homilie are such as truly beleiue*: and such *as beholding the face of Gods mercy in Iesus Christ, are transformed into the same image, &c.* I answere, that it is true, that they are called *true beleeuers*, not because they haue any true, justifying, and sauing faith within them, but because they are visible members of a true visible Church, and haue a true historicall faith beleeuing the Scriptures to bee true: they are such as beleiue the Gospell to be true, which (*if they behold it as they ought to doe*) I pray marke this parenthesis which you haue purposely and cunningly omitted; *will transforme them into his image, and make them partakers of his heauenly light and of his holy Spirit &c*: which parenthesis implies that those true beleiuers so stiled here, did not behold the Gospell and the face of Gods mercy in Iesus Christ, and so they were not true beleeuers, nor yet partakers of the Image of Christ and of the holy Ghost, as they might haue

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beene, had they beheld them as they ought. So that the genuine ſence of the words is onely this. All thoſe that are planted in the viſible Church of God, and haue the powerfull offer of Chriſt vnto them in the Goſpell, which is able to regenerate them, and to make them partakers of the holy Ghoſt, if they make a good vſe of it; if they neglect this Goſpell and walke vnworthy of it, God will ſurely depriue them of it. What is this to true beleeuers, to true regenerate men, which haue bin transformed into the image of Chriſt by the Goſpell? what is this to a *totall and finall fall from the true and ſauing ſtate of grace?* Secondly, it is euident that theſe words are not ſpoken of ſuch as are truly regenerated and made the ſonnes of God: for it is ſaid of them, that *if they behold the face of God in Ieſus Chriſt in the Goſpell as they ought to doe, it will faſhion them in all goodneſſe requiſite to the children of God*: which words proue, that theſe here meant are ſuch as had not that goodneſſe which is requiſite to the children of God, and therefore they are not the children of God. Laſtly, the concluſion of this *Homilie* which followes vpon theſe words, proues that thoſe here ſpoken of are only ſuch as liueing in the Church become notoriouſly vitious, ſelling themſelues ouer vnto ſinne, and that they were ſuch as neuer were truly regenerated. Laſtly, admit that thoſe here meant were true beleeuers and ſuch as had the grace of true and ſauing faith within them, yet the *Homilie* ſaith not, that theſe do finally or totally fall from grace: all it ſaith of them is this. *That God will beginne to forſake them, and that hee will take his word from them if they doe neglect it*: this God may doe, he may *beginne to forſake them*, and yet not vtterly forſake them; hee may *take away his word*, and yet not take away their faith and other ſauing and habituall graces from them: and therefore racke theſe words to the vtmoſt, they will not proue that the true regenerate Saints of God do either finally or totally fall from grace. As for the words of the ſecond *Homilie* they are only ſpoken of hypocrites and wicked men & not of the true regenerate Saints of God: which appeares. Firſt, becauſe they are ſpoken of the *barren and fruitleſſe vyneard*, of

ſuch,

such, Christians onely as beare noe fruites, now the true regenerate Saints and such as haue a true and liuing faith are alwaies fruitfull *in good workes Ps*: 1: 3. *Ps*: 92: 12, 13, 14. *Ier*: 17: 8. *Math*: 3: 8. *cap*: 7: 17, 18. 2 *Cor*: 8: 7. *Ephes*: 3: 18: 19. *Iohn* 15: 3, 5. *Phil*: 1: 17. *& Iames* 2: 14, 18, 22, 26. this the three *Homilies* of faith doe likewise teach: and those that are barren and vnfruitfull vnder the meanes of grace they are such as haue no true and sauing grace, no liuing faith at all, as the Scriptures and the *Homilies* forecited doe declare: therefore those in the second *Homilie* are no true regenerate Saints of God. Secondly, they are compared vnto *Saul and Iudas, and to all the children of mistrust and vnbeliefe*, now *Saul* and *Iudas* (as I shall proue hereafter) and *the children of mistrust and vnbeleife* were neuer truly sanctified and regenerated: therefore neither were these in the *Homilie*. Lastly, the whole *Homilie* proues it, which is purposely intended to wicked men planted in the visible Church, and to such as were not yet come into Christ, nor regenerated by the Gospell; and to no others: there is no mention of true regenerate men in the *Homilie*; the substance of the *Homilie* and the whole summe of it is but this. Brethren if you will not now obey the Gospell which is preached vnto you, and come into Christ, and bring forth fruites worthy of it, you shall bee depriued of it, and bee cast out of the Church. Christ and his spirit shall neuer rule and raigne within you: what makes all this to our present purpose? surely nothing at all. Yea, but saith Mr. *Mountague*, these were truly iustified, for they *were in Christ and continued in him for a time*. I answere, that they were so in outward shew to the eyes of men, they were visible members of the visible Church, and men could not discouer so farre as to see their hearts; therefore in the judgement of men they were in Christ for a time, but yet they were neuer truly ingrafted into Christ, they had neuer any true life in him, they were but like the *Church of Sardis Reu*: 3: 1. *they had a name they liued and yet were dead*: they were alwayes dead and barren trees, that neuer brought forth liuing and wholesome fruites: they were but as *Saul* *Obiect.* *Answ.*

and *Iudas* who were neuer truly ſanctified and regenerated, as I ſhall proue hereafter. Sixthly, I anſwere in your owne words, that admit that theſe places are meant of true regenerate men, yet theſe *Homilies being no dogmaticall deciſions, but popular ſermons and Godly exhortations, may ſometimes hyperbolize out of a rhetoricall ſtraine, and ſtretch ſome ſayings beyond the vſe and practiſe of the Church, and ſo euery word in theſe homilies is not ſtrictly & litterally to be inſiſted on, but we muſt giue thē a faire & gentle conſtruction.* Seuenthly, theſe words here mentioned are but exhortations and preſeruatiues to keepe men from falling from God, therefore they doe not neceſſarily imply that men may fall from God: all they imply ineuitablie is but this, that men cannot ſtand faſt in grace & cleaue cloſe to God but by vſing of the meanes, they doe not imply that regenerate men will not vſe the meanes, or that they may fall from grace: and the vſe of the meanes, doth not imply an incertaintie in obtaining of the end. Laſtly, which anſweres all that can bee obiected; All the comminations and threates in theſe *Homilies* are conditionall, ſo that take them as they are moſt aduantagious to you, and as ſpoken to the true regenerate Saints of God, yet all the argument that you can extract and juggle from them is but this. *If the true regenerate Saints of God neglect Gods word and become vnfruitefull, they ſhall bee caſt of, and be giuen vp to the power of the diuell.* Therefore the true regenerate Saints of God may finally and totally fall from the ſtate of grace: a learned *Nonſequitur*, following the Antecedent, as much as darkneſſe doth the Sunne, and all one. And therefore Mr. *Mountagne* and all others if they were not obſtinate, (admitting theſe *Homilies* to bee dogmaticall deciſions, containing in them the doctrines and reſolutions of our Church, which Mr. *Mountague* himſelfe denies) muſt needs acknowledge that theſe *Homilies*, and ſo by conſequence the Church of *England*, makes not againſt my preſent aſſertion, but rather for it then againſt it.

Appe. 260, 261.

As for the argument drawne from the Common prayer booke, *that infants after baptiſme fall from that ſtate of grace*

which

which they haue receiued in their baptisme, therefore true regenerate men which are ingrafted into Christ by faith, may fall from grace. I shall answer it fully in another place. All that I shall say of it here is this; that though you would ground your argument on the words of the common Prayer Booke, to make a flourish of it to the world, as if it were your owne: yet the truth is this, you had it from the *Rhemists*, from Mr. *Thompson*, *Eckardus*, *Bertius*, *Aegidius Hunnius*, *Zacharias Matheſius and other Arminians* or else from *Bellarmine*, who doe presse this argument, and relie vpon it as much as Mr. *Mountague* doth. Which Argument Mr. *Mountague* knowes to haue beene oft-times answered both by Byshop *Abbot in his Animad. in Thomps. Diatr. cap. 7. by Dr. Benefield* in his booke *de Persen. Sanctorum, lib. 1. cap. 14.* by Dr. *Prideaux in his sixth Lecture*; *by the Whole Synode of Dort in the 5. Article*; and by diuers others; and hee knowes it to be but a meere *nonsequitur* admitting the Antecedent to be true: and yet that he might deceiue the ignorant and the ouer-credulous, hee makes no bones to publish it as an Orthodox and inuincible Argument. Alas *Mr. Mountague, what is become of your honestie in the meane time*, who would thus deceiue both God and Man, yea, and your owne Mother Church, by charging her with such a damnable and pernicious Tenent, doctrine, and assertion, and that vpon such weake and ridiculous grounds as these.

I haue now sufficiently proued, *The totall and finall Apostacy of the Saints from grace*, not to be the receiued and resolued doctrine of the learnedest in the Church of *England*, nor yet of the Articles, Homilies, or Common prayer booke of our English Church, and so by consequence I haue acquitted the Church of *England* of this pernicious doctrine which Mr. *Mountague* would scandalously lay vpon it. I will now in the fourth and last place proue *the totall and finall perseuerance of the Saints*, to be the established, resolued, and receiued Doctrine of the Church of *England*, and that by this vnanswerable Argument. That assertion doctrine and position which is ratified and confirmed by the 17. Article,

by the Articles of *Lambeth* and *Ireland*, and agreed vpon by the *royall Synode* of *Hampton* Court: That assertion Doctrine and position which the learnedest in the Church of *England* haue with one vnanimous consent, not only published and taught in their seuerall parishes & Cures, but likewise publikely maintained and defended in the Schooles in both our Vniuersities from time to time, and in their learned writings set forth by publike authoritie and approbation, as the established and receiued Doctrine of the Church of *England*, must needs be the receiued, established, and resolued Doctrine of the Church of *England*. But this assertion, Doctrine, and position, *That such as are once truly regenerated, and ingrafted into Christ by a true and liuely faith, can neither finally nor totally fall from grace*; is ratified and confirmed by the 17. *Article*, by the Articles of *Lambeth* and *Ireland*, and agreed vpon by the royall Synod of *Hampton* Court: and the learnedest in the Church of *England* haue with one vnanimous consent, not only published it in their seuerall Parishes and Cures, but likewise publikely maintained and defended it in the Schooles, in both our Vniuersities, from time to time, and in their learned writings set forth by publike authority and approbation, as the established and receiued Doctrine of the Church of *England*, (all which I haue already proued in the premises.) Therefore it must needs be the receiued, established, and resolued Doctrine of the Church of *England*. Yea, but Mr. *Mountague* in his *Appello Cæsarem* affirmes the contrary. True, he doth so, but is Mr. *Mountague* a *Pope* that he cannot erre or lie? or that our Church of *England* should bee included in his breast alone? or are Mr. *Mountagues* words such Gospell, that men must of necessity beleeue them, because hee speakes them? Perhaps they may be so with some: with mee they are not, nay, they shall not bee. But if there are any who are so much deuoted to Mr. *Mountague*, that they will pinne their faith vpon Mr. *Mountagues* sleeue, and beleeue none else but he: Let them consider but these three things, which I will not only propound, but proue vnto them. The first

Obiect. Pag. 10. 28. to 37. and 73. *Answ.*

is

this, That as Mr. *Mountague* hath all hee hath (excepting that of our Homilies) touching our present controuersie: out of that arch *Arminian Bertius*, and that Arch Papist *Bellarmine*, so hee hath this among other things, that this doctrine *of a totall and finall fall from grace, is the receiued doctrine of the Church of England.* They are *Bertius* his words in his booke *de Apostata sanctorum, pag.* 107. In his Preface to the same booke, and in his Letter to the Archbishop of *Canterbury*, as you may see in King IAMES *his Declaration against Vorstius.* Mr. *Mountague* cannot shew mee in any of our owne Writers, or in any other Protestant and Orthodoxe Writer, that this was euer the receiued Doctrine of the Church of *England*: only *Bertius*, and the *Rhemists* in their Conference at the *Hage*, Recorded by *Brandius, pag.* 364. are the men that auerred this to be the Doctrine of our English Church; and from them Mr. *Mountague* among other things transcribed it: so that if you beleeue this to bee the doctrine of the Church of *England*, you belieue not Mr. *Mountague* himselfe, but only the *Rhemists* and *Bertius*, from whom he doth transcribe it. The second thing which I will propound vnto you is this: that Mr. *Mountague* doth thrice record it in his *Gagge, cap.* 20. *that this our present Controuersie is vndecided and vndetermined in our Church, and that the Church of* England, *leaueth it at libertie vnto vs*: though in his *Appeale*, he *auoucheth the Totall and finall Apostacy of the Saints to be the publike, receiued and established doctrine of our Church, deliuered in authenticall, plaine, and Orthodoxe records, in such a manner, that no man can bee ignorant of it.* Behold, here you haue Mr. *Mountague* against himselfe, you haue one of his bookes against another: which of them is it that you will beleeue? If you beleeue him in his *Appeale*, then you must make him, (as hee hath made himselfe) a notable dissembler and Impostor: in recording that to be vndecided and vndetermined by our Church, which hee himselfe confesseth to be *resolued, established, and determined by the common, plaine, and orthodoxe records of our Church*, and that *in such* a palpable manner, *that no man can bee ignorant of it.* Or else

you

you must make the Church of *England* to haue resolued this our Controuersie since the *Gagge* was written, which cannot bee: *For our Articles, our Homilies, and our Common prayer Booke*, were composed long before the *Gagge* or Mr. *Mountagne* himselfe were hatched, and I am sure they are the same, as they were before the *Gagge* was penned. The Church of *England* (though Mr. *Mountagne* like a Lordly Pope hath done it) hath neither altered the words or sense of any of them: wherefore if this our Controuersie were not recorded in them, or decided by them before, it is not determined or resolued by them now, as Mr. *Mountague* records it. But how comes it to passe, that so great a Scholler as Master *Mountague* should so much contradict himselfe? It is a saying of *Euripedes* in his *Hyppolitus Coronatus*, that *all men haue two tongues, the one true, the other what you will. Mr. Mountague* hath the latter of these two tongues; but the first he wants, or at least hee wants the vse of it; and this makes him for contradict himselfe. It is storied by *Diodorus Siculus, of certaine Ilanders, who had such a double clouen and deuided tongue; partly from nature, partly from subtilitie and craft, that they could counterfeite and resemble any voyce: and that which was most admirable, they could speake to two men of different things at once, the one part of their tongue speaking distinctly of one thing, the other part of their tongue speaking distinctly of another.* I know not whether *Mr. Mountague* bee of these mens race or no, I am sure hee hath their qualities and conditions, if not from *nature*, yet at least *from subtilty and craft*: for you see hee can speake two contrary things, to two seuerall men at once. And indeed if you will know the mysterie of it, the difference of the men against whom hee writes, doth cause this difference in his words. His *Gagge* you know was written against a *Papist*, and therefore to gratifie him in deeds, (though hee curries him with inuectiue and vnciuill words) this Controuersie must be *vndecided by the Church of* England; *only the learnedest in the Church of* England *consent with* Rome *in this*: which is as much to say, that the Church of *England* is so farre from varying from the

Biblioth: Histor: lib. 2. sect. 56.

Church

Church of *Rome* in this particular point, which shee hath defended against her heretofore, that now shee hath almost yeelded, if not consented to her: if there be any difference betweene them, it is only a few Dunces among vs, (who are not to be reckoned of) that make the difference; but *all the learnedest*, (which are in substance the whole Church of *England*,) consent to *Rome* in this, and so wee both agree. Now his *Appeale* is purposely written against *Protestants*, whom hee bedawbes with the reproachfull names of *Puritans and Novellers*, the better to conceale his dangerous projects, and to countenance his *Arminian* and *Popish* doctrines, as if no *Protestants* but only *Nouellers and Puritans* did euer contradict them: and therefore here that hee might secretly gratifie both *Papists & Arminians*, he will make the *Church of England* the *Patroness* of their doctrines, and to giue her content withall (and so to please both sides at once) hee beares her in hand, that all hee doth is but to vindicate her positiue and receiued doctrines, from the deprauation and corruption of *Puritans and Nouellers, who are alwayes thrusting out their owne priuate fancies and conceites, as the publike and resolued doctrine of the Church of* England, and not to countenance either *Poperie* or *Arminianisme*, which hee abhorres in words as much as any man, though hee doth reuerence and adore them in his heart. This is the whole scope and Mysterie of Mr. *Mountagues* juggling; he labours to please the Church of *England* in words, that so hee may couertly bring in *Arminianisme and Popery* into her in deeds, and this is the cause why hee doth so contradict and varie from himselfe in this and other particulars, that so this false and trecherous practice of his, might be the better concealed. This therefore being *Mr. Mountagues* ayme, his words being so contradictory and repugnant to themselues, either beleeue him not at all, or beleeue him in both, and so in neither: else if you beleeue him in the one, and not in the other; whiles you take him for a true man in the one, you condemne him for a lyer in the other. Thirdly consider, that for any thing that yet appeares, Mr. *Mountague* is not tho-

rowly reſolued in this point himſelfe. For as farre as I can yet collect from any of his writings hee is a *Neuter*, at leaſt a man vnſettled in it, ready to change his tune, and to recant his words vpon all occaſions. For hee certifieth vs in his *Appeale, pag.* 37. *In my anſwer to the Gagger, I ſuſpended mine owne iudgement, and lay off aloofe in a kinde of neutrality. Neither doe I now ſay more then I am vrged to doe, by the expreſſe words of our Articles, &c.* So that as yet Mr. *Mountague* hath not declared himſelfe ſo fully in this point, as to giue you his owne reſolution in it. But admit he hath declared himſelfe: yet hee informeth vs in the ſame *Appeale. pag.* 107. *That if any Puritan or Papiſt make it plaine, that any thing by mee diſclaimed for being the publike eſtabliſhed doctrine of our Church, is yet the doctrine of the Church, and I am ready to recant.* In which words, as Mr. *Mountague* hath vſed a pretty ſleight, to keepe off men from writing or ſpeaking againſt him, leſt they ſhould come within the compaſſe of theſe two hateſull names, *Puritan and Papiſt*: ſo he hath diſcouered himſelfe egregiouſly vnto the world, and that in theſe particulars. Firſt, hee hath diſcouered himſelfe to be a meere Roman Catholicke in heart, what euer he profeſſe in words, in hauing his beliefe and faith not grounded on the word of God but on the Church: Hee beleeues only as the Church beleeues, and not otherwiſe; let come what will, the Churches faith ſhall ſtill bee his: If our Church will owne this doctrine of his, then hee will defend it, then hee will teach it: if our Church will not owne it, then hee will diſclaime it and recant it; not becauſe that this his doctrine is in it ſelfe true or falſe; but meerely becauſe it is the doctrine of the Church. Now for any man thus to tie and pinne his faith vpon the Church, and vpon that only, what is it but to bee a profeſſed Romane Catholicke? Secondly, by theſe his words hee hath diſcouered himſelfe, to be but a meere temporizer, a meere *Proteus* and *Chamelion*, a meere *Neuter*, and a man of all religions as time and place ſhall ſerue, and ſo a man of no religion or grace at all. Let the Church of *England* not *owne this doctrine of a totall and finall fall from grace.*

Mr. *Mountague*

Mr. Mountague will forthwith disclaime it, though hee himselfe hath affirmed it to bee the doctrine of *the Scriptures, Fathers, and of the learnedest in the Church of* England. So that his Tenets and religion shall bee alwayes altered and changed with the times and seasons. And will you (my Brethren) receiue this for a sound and orthodox truth, and as *the receiued doctrine of the Church of* England, when as *Mr. Mountague* himselfe, is as ready to disclaime it, as to owne it? will you suspend and pinne your faith, your judgement and religion, vpon *Mr. Mountagues* sleeue, whose religion is but a meere *Weather-cocke*, that is altered and turned about with euery blast and change in Church or State? and who hath yet no other positiue or resolued religion in him, but only this: to be of no religion, or of any religion, as the times shall serue? O hazard, hazard not your soules vpon such vncertainties; but rather sticke and cleaue to such who will sooner loose their liues and all they haue, then bee remoued from this present truth, which none of our Antagonists will dare to doe in defence of these their Errors. And now seeing I haue made it manifest vnto your soules and consciences by vndeniable proofes and testimonies against the forgeries of *Mr. Mountague* and his Abbettors, that this assertion *of the totall and finall perseuerance of the Saints*, is not only the positiue, established, and resolued doctrine of the Scriptures, but likewise of the ancient Fathers, of all the Protestant Churches beyond the Seas, and of this our Mother Church of *England*; ô then if you tender the glory, honour, and authority, both of the God and word of truth, which shall judge you at the last; if you reuerence and respect the authority of the ancient *Fathers*, and of all the Churches of God; or if you tender the peace, the good, and welfare of this your Mother Church, be willing to submit and yeeld vnto the truth. What if *Mr. Mountague*, what if men of greater worth and place then hee, oppugne and contradict this truth? what if carnall men of great abilities and parts, (who are no more able to judge of this our present assertion, then blinde men are of colours, because it is

Appeale, pag. 28. 36.

a ſenſible and experimentall, a ſpirituall and heauenly truth, which is principally teſtified and reuealed to the ſoules of men, by the inward operation of Gods Spirit, and is not ſubject vnto carnall reaſon) doe publiſh this as a ſound and orthodox truth. *That the true regenerate Saints of God may Apoſtatize, and fall both totally and finally from grace?* are not the Scriptures and the word of God: are not the Fathers, and the Churches of God; and thoſe many godly, learned, and famous writers which I haue cited (who haue farre tranſcended them euen in parts & learning) of better credit and repute with you then they? If not; then farwell all religion, let *Poperie* and *Arminianiſme*, let heriſie and *Atheiſme* rule and ſway the world. But if the Scriptures, if the Fathers, if all the Churches of God, and all thoſe worthies which they haue produced, haue any eſtimate or credit with you, then ſtriue, contend, and ſtirre no more in this our preſent controuerſie, nor yet in any other that depends vpon it, but willingly ſubſcribe to this moſt orthodox, ſound, and comfortable aſſertion of ours (which is the only proppe and pillar of a Chriſtian ſoule, and the only thing which makes men liue and die with joy and comfort) which they haue all ratified and reſolued with one vnanimous and joynt conſent. *That thoſe who are once truly regenerated and ingrafted into Chriſt, by a true and liuely faith, can neither finally nor totally fall from grace.*

AN

AN ANSWER TO THE Arguments which may be objected.

HAuing thus (as I suppose) sufficiently and fully proued, the truth of this position; (*That those who are once truly regenerated and ingrafted into Christ, by a true and liuely faith, can neither finally nor totally fall from grace,*) By vnanswerable proofes and Arguments: there is nothing now remaining, but that I should giue a satisfactory answer, to all such Arguments and texts of Scripture, as either are, or may be objected to the contrarie: and then I doubt not but that this truth will bee so cleere and euident in the hearts and consciences of men, that they shall neuer dare for to resist it, or oppose it more. Now that I may the better answer and cleere those Arguments which shal be obiected, I would first of all intreate you to take speciall notice of two things, which I shall propound vnto you; which will take off all future objections that are made against me, and giue a finall determination to the point in question.

The first thing I would wish you to obserue, is this: That 1.
there is no place or text of Scripture, which doth either expresselly, positiuely, or *totidem verbis* say, or else by way of necessarie and vndeniable consequence proue, *That a true regenerate man, and one that is truly ingrafted into Christ, can either finally or totally fall from the state of grace,* but that all the Arguments which are objected from the Scriptures, are nothing else but bare inferences, and wrested Collections, contrary to the true scope and meaning of the places. There is not any of our *Antagonists*, that can shew me any expresse, absolute, and positiue text of Scripture, which doth either in expresse words, or by way of necessary, sound, and ineuitable consequence, confute this Doctrine of *the totall or*

finall perſeuerance of the Saints, and proue the contrary to be true: All that they produce againſt vs from the Scripture, is nothing elſe but their owne collections and conceits; which how farre they varie from the true ſcope and meaning of the places from which they are collected, you ſhall ſee hereafter by particulars. Now on the contrary ſide, there are diuers and ſundrie texts of Scripture, almoſt in euery page throughout the Bible, which doe in ſo many words, either abſolutely, fully, poſitiuely, and plainely ſet it downe; or by way of ſound, neceſſary, and ineuitable conſequence inferre, that *thoſe who are once truly regenerated and ingrafted into Chriſt, can neuer fall, neuer bee moued, neuer bee caſt downe from the ſtate of grace: neuer depart quite away from God, nor yet be ſeparated from the loue of God which is in Chriſt Ieſus*: the moſt and chiefeſt of which places I haue quoted in my former Arguments, and therefore will not ſtand to repeate them now. The caſe then ſtanding thus, I take this for a true, ſure, and neuer failing rule, which admits of no exception. That when there is any point of doctrine ſet downe in Scripture, in plaine, poſitiue, and expreſſe tearmes, (eſpecially if it be thus ſet downe in diuers ſeuerall places, which is our caſe) that there no inference, or bare collection from any other text of Scripture, contrary to that doctrine, and thoſe expreſſe places of Scripture which doe warrant it, ought not to bee admitted or receiued: for elſe wee ſhould preferre the inferences and vaine conceites of men (which are full of error and vncertaintie,) before the poſitiue and ſure word of God. Wherefore ſeeing that all which is obiected againſt vs from the Scriptures, is not the Scripture it ſelfe, but bare conceites, inferences, and collections from the Scriptures, farre diſſonant from the true ſenſe and meaning of thoſe Scriptures from which they are collected: it is not to bee valued or accounted of, but to be ſleighted and reiected as humane fancies and conceites, and as oppoſite and contrary to the expreſſe, plaine, poſitiue, and abſolute word of God, which doth in ſo many words, and in expreſſe tearmes lay downe this doctrine which I here maintaine,

maintaine, I shall reduce this first obseruation to this Argument. That doctrine and Argument, which is but a bare inference and collection from the Scriptures, and is quite opposite and contrary to that doctrine which is plainely, positiuely, fully, and in expresse tearmes deliuered and recorded in the Scriptures, is not to be regarded or imbraced, but to be rejected, and contemned as false and counterfeit: But the doctrine of the *finall or totall Apostacie of the Saints*, and the Arguments which are produced for to proue it, are but bare inferences and collections from the Scriptures, and they are quite opposite and contrary to the doctrine, *of the finall and totall Perseuerance of the Saints*, which is plainly, positiuely, fully, and in expresse tearmes deliuered and recorded in the Scriptures. Therefore they are not to bee regarded or imbraced, but to be rejected and contemned as false and counterfeit. This is the first thing which you must obserue.

The second thing which I would haue you to obserue, is this. That the Scripture saith expressely, that all those that doe Apostatize and fall from grace, were neuer truly regenerated and ingrafted into Christ, but only in outward shew and appearance. This is positiuely and litterally set downe by the Apostle, in the 1 *Iohn* 2.19. *They went out from vs, but they were not of vs, for if they had beene of vs, they would no doubt haue continued with vs: but they went out, that they might bee made manifest that they were not all of vs.* Here the Apostle expresly affirmes: That such as are once truly regenerated and ingrafted into Christ, can neuer Apostatize nor fall from grace: And that all such as doe fall away from that outward shew of grace the which they made, doe therefore fall away, because they had neuer any truth and soundnesse of grace, or any true regeneration in them. This is seconded by the same Apostle in the 2 *Iohn* 9. *Whosoeuer transgresseth and abideth not in the Doctrine of Christ, hath not God.* (He was neuer truly regenerated in the sight of God, though he were in the eyes of men:) but *hee that abideth in the doctrine of Christ, hee hath the Father and the Sonne*: hee 2.

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only hath them in truth and in deed. This is also ratified by Christ himselfe, *Iohn* 8.31. *If you continue in my word, then are you my Disciples indeed:* intimating, that such as did not continue in his Word, were neuer his disciples indeed, but only in outward shew. So *Luke* 8.18. *Whosoeuer hath, to him shall be giuen; but whosoeuer hath not, from him shall bee taken,* (not that which hee had in truth) *but that which hee seemed to haue.* None are there that doe euer loose the state of grace, but such only as *seeme* to haue it, but haue it not in truth. All *the plants* which are *rooted out* of the Church of God, are such *as God the Father neuer planted, Math.*15.13. Those that seeme to fall out of *the hands of Christ and perish,* are only such as were not in the number *of his sheepe, Iohn* 10,28. and those *of Israel* that fall from grace and perish, they are only such as were not *Israel*: they had only that *circumcision which is outward,* consisting meerely *in the flesh and in the letter*: they had neuer the *inward circumcision of the heart and of the spirit, whose praise is not of man, but of God, Rom.*2.28,29. and *cap.*9. 6,7. From which I shall frame these two Arguments: the one to proue my present assertion, the other to defeate all those subsequent arguments which shall or can bee vrged against it. The first Argument is only this. If all those that fall away from grace, were only such as were neuer truly regenerated and ingrafted into Christ, then such as are once truly regenerated and ingrafted into Christ, doe neuer fall from grace. But all those that fall away from grace, are only such as were neuer truly regenerated and ingrafted into Christ: (yea, and the reason why they fall from grace, is only because they were neuer truly ingrafted into Christ, as appeares by the premises) Therefore those that are once truly regenerated and ingrafted into Christ, doe neuer fall from grace, what can be replied to this Argument, transcends the spheare and compasse of my thoughts. The second Argument, which will vtterly defeate and falsifie, all the Arguments, and the very ground of all those objections which are, or can bee made against mee, is this. If all such as fall away from grace, are onely such as neuer had any true and

sauing grace, and such as were neuer truly regenerated and ingrafted into Christ: then all the Scriptures and examples which our *Antagonists* produce against vs, make nothing to the purpose. (For then they must either be intended onely of such men which are regenerated, & ingrafted into Christ in outward shew, but not in truth, (which are not within the verge and compasse of our question,) and not of such as were in truth regenerated and inserted into Christ. Or else if they are intended of true regenerate men they will not reach so farre as to proue, that euer these did either finally or totally fall from grace, notwithstanding all their wrestings and collections, because the expresse words of the Scripture say the contrary: and so they come not home vnto the point in question.) But all such as fall away from grace, are onely such as neuer had any true and sauing grace, and such as were neuer truly regenerated and ingrafted into Christ. Therefore all those Scriptures and examples which our *Antagonists* produce against vs, make nothing to the purpose.

These, two generall assertions which are able for to satisfie and cleare all future obiections, being thus præmised: I come now to giue a particular answere, to all those particular arguments which may bee obiected against mee, either from Scripture, or from reason.

The first argument which may bee obiected against this conclusion, is drawen from *Ezech*: 18: 24: 26. *and Ezech*: 33: 12, 13, 18. where the words are these. *If the righteous turneth away from this righteousnesse, and committeth iniquitie, and doth according to all the abominations that the wicked man doth, shall he liue? all his righteousnesse that he hath done shall not be mentioned: in his trespasse that he hath trespassed, and in his sinne that he hath sinned in them shall hee dye. When I say to the righteous, that he shall surely liue: if hee trust to his owne righteousnesse and commit iniquity, all his righteousnesse shall not bee remembred, but for his iniquity that hee hath committed, hee shall dye for it.* From which texts of Scripture, this argument is framed. *Righteous men, may turne away from their righteousnesse and commit iniquitie, and doe according to all the abominations that the wicked* *Obiect.*

doe, and they may dye in their ſinnes, as appeares by this text. Therefore they may fall finally or totally from grace. I an-
Anſw. ſwere, that the Antecedent is falſe, and is not warranted by the place that is alleaged. For firſt of all, the righteous man which the Prophet ſpeakes of in theſe places, is not ſuch a one as is juſtified by the righteouſneſſe of Ieſus Chriſt, being ingraſted into him by faith, but ſuch a one which is juſtified, meerely by his owne righteouſneſſe, as your *Popiſh* merit mongers ſeeke to be: which is euident by the expreſſe words of the text. For theſe words: *If he truſt to his owne righteouſneſſe: if hee turne away from his righteouſneſſe, all his righteouſneſſe, that hee hath done ſhall not bee remembred: the righteouſneſſe of the righteous ſhall not deliuer him in the day of his tranſgreſſion, neither ſhall hee bee able to liue for his righteouſneſſe in the day that he ſinneth*: proue that the Prophet ſpeakes onely of Legall and not of Euangelicall righteouſneſſe, and his words are in effect no more but this. Hee that ſeekes to be juſtified by his owne righteouſneſſe, or by the workes of the law, if he commit but one ſinne in all his life, this doth diſanull his legall juſtification, and makes him liable to eternall death. *For whoſoeuer ſhall keepe the whole Law, and yet offend in one point, he is guilty of all. Iam.* 2. 10. *and curſed is he that continueth not in all the words of this Law to do them. Deut.* 27, 26. So that all the argument which this text affords you is but this. Hee that ſeekes to bee juſtified by the Law and by his owne righteouſneſſe, if he commits but one ſinne doth looſe his juſtification, and make himſelfe liable to damnation. Therefore regenerate men, who are juſtified onely by faith in Chriſt, may fall from the ſtate of grace: how well this argument followes, and how well it makes for your purpoſe, let all men judge. Now for farther proofe that this righteous man, and this righteouſneſſe here mentioned is onely meant of ſuch a man that is legally righteous, and of legall righteouſneſſe, I ſhall manifeſt it to bee ſo by theſe three reaſons. The firſt is taken from *Ezech*: 18: 4: 20. where the words are, *the ſoule that ſinneth it ſhall dye*: this is true onely in reſpect of the ſtrictneſſe of the Law, but not

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in respect of the clemencie of the Gospell: for then none should be saued: therefore the righteousnesse here intended must onely bee a legall and not an euangelicall righteousnesse: for in the Gospell, and in respect of euangelicall righteousnesse, *the soule that sinneth* may not dye. The second reason is taken from: *Ezech*: 18. *ver*: 5. *to* 9. *ver*. 14: *to* 18. where the words are these. *If a man be iust, and doe that which is lawfull and right: and hath not eaten vpon the mountaines &c. hath walked in my statutes and kept my iudgements, to deale truly: hee is iust, he shall surely liue saith the Lord God*; which words cannot bee intended of the righteousnesse of faith which is wrought by Christ alone, but onely of the righteousnesse of workes, which is wrought by men themselues: wherefore this righteousnesse here mentioned is onely a legall, and not an euangelicall righteousnesse. Thirdly, the Scriptures say expresly, that a true regenerate man, who is justified by faith in Christ; *can neuer sinne vnto death, because he is borne of God, and his seede remaineth in him*: 1 *Iohn* 3: 9. *that he keepeth himselfe, and that wicked one toucheth him not*: 1 *Iohn* 5: 18. *that hee shall be had in euerlasting remembrance*: *Psa*: 112: 6. *and that hee shall neuer perish nor yet dye the death*: *Iohn* 10: 28. *&* *cap*: 11: 25, 26. And therefore this righteous man here mentioned which may sinne vnto death, which may bee quite forgotten and not remembred, and which may dye and perish in his sinnes, must needes bee one that is legally righteous, or righteous onely in the eyes of men, and not such a one as is regenerated, and justified by Iesus Christ: and so this place of Scripture makes nothing for your purpose. Secondly, admit that this place were meant of a true regenerate man and such a one as is justified by faith, yet it proues not any thing at all against me, for two reasons. First, because the whole scope and meaning of the place is not to proue the Apostacie of the Saints, but onely for to cleare Gods justice, and that in these two particulars. First, that he will neuer punish any man for the sinens of other men, of which they are not guilty; that he will neuer punish a righteous son, for the sins of a wicked father: *the soule that sinneth it shall dye*, & no other:

the ſonne ſhall not beare the iniquity of the father, neither ſhall the father beare the iniquity of the ſonne: the righteouſneſſe of the righteous ſhall be upon him, and the wickednesſe of the wicked ſhall be vpon him: Ezech: 18: 4: 20. This is the maine ſcope of the whole chapter, to cleare Gods juſtice in this particular, and to anſwere that ſcandalous prouerbe of the *Iewes, The fathers haue eaten ſower grapes, and the childrens teeth are ſet an edge:* this was the onely cauſe of penning this chapter: as you may reade, *ver:* 2, 3, 19. The ſecond ſcope and end of this whole chapter, is to free God from jniuſtice and partiality in his dealing: which hath reference to two ſorts of men. Firſt, to the wicked. Secondly, to the righteous. His juſtice, and partiality towards the wicked is manifeſted in this chapter, in theſe two particulars. Firſt, that he doth puniſh them but when there is a cauſe for it: that hee doth neuer puniſh them but when they ſinne. Secondly, that hee will ſpare them when they doe repent: and therefore hee doth deale impartially and juſtly with them, he wrongs them not at all. His juſtice and impartiall dealing with the righteous, conſiſts in theſe two things. Firſt, that hee doth not reſpect them and preferre them before wicked men without a cauſe: and that the onely reaſon why hee doth is is, becauſe they doe obey his will. Secondly, that if they fall away from him, and giue themſelues ouer vnto ſinne, that then he will puniſh them as well as wicked men. This is the onely ſcope & meaning of the words, and they are in ſubſtance no more but this: he that repents and forſaketh his ſinnes ſhall bee ſaued, but hee that forſaketh mee, and will liue and dye in his ſinnes ſhall be damned. If therefore the onely aime and end, the onely ſcope and drift of theſe words which you obiect, are only to cleare Gods juſtice in theſe two particulars, without any intent or purpoſe at all, to declare vnto vs, that a true regenerate member of Ieſus Chriſt, might fall away from the ſtate of grace: the place makes nothing at all againſt mee; vnleſſe you will peruert the true ſcope, ſence and meaning of it, and wreſt and racke it to your purpoſe, againſt the true intent and meaning; which will bee a great

diſparagement,

disparagement, not onely to your selues, but to your doctrine to, which needes such forraine and strained constructions and collections to support it. The Scripture, as you know hath but one genuine, true and proper sense & in this only it must bee taken, when there is any speciall doctrine to bee grounded on it, or proued by it. If it bee not taken in this sense, it is but wrested: and the argument and sense so wrested from it, is not to be regarded; because it is not the Scripture, but the racked construction and wresting of the Scripture that is obiected. Your argument therefore from this Scripture, being not within the proper scope, sense, and meaning of the Scripture, cannot be warranted by the Scripture: it is but your owne collection, and so it is not to be regarded, though the place were meant of the righteousnesse of faith, and of true regenerate men. Secondly, if I admit that this place is meant of the righteousnesse of faith, and of true regenerate men, yet it makes not against me; because the words of it are conditionall, and not absolute and positiue. The Prophet saith not, that righteous men doe *commit iniquity*, and *turne from their righteousnesse, and doe according to all the abominations that the wicked man doth, and dye in their sins.* But, *if they commit iniquitie, if they turne from their righteousnesse, and doe according to all the abominations that the wicked man doth, that then they shall dye in their sinnes.* So that your argument from this place can bee no more then this. If a righteous man fall from grace, then hee shall perish: therefore a righteous man may fall from grace; which is a ridiculous consequent. If you obiect, that a conditionall speech though it giues no being, yet it giues a possibilitie to the thing to which it is applyed, and therefore this place, though it proues not, that righteous men doe fall, yet it necessarilie proues, that they may fall from grace. I answer, that there are two sorts of conditionall speeches or suppositions. The first, of things impossible, which neither giue an essence nor a possibilitie to the thing supposed. For example. If God should cease to bee, then there should bee no eternall life. If all the stones in *England* were gold, then wee should be rich. Nei-

Obiect.

Answ.

ther of these two speeches or suppositions giue an essence or a possibilitie to the thing supposed, because the thing supposed is impossible. Secondly, there are conditionall speeches and suppositions which are possible: if such a man study hard, hee may bee Arch-bishop of *Canterbury*. If such a man bee Arch-bishop of *Canterbury*, hee shall take place of all other Bishops of *England*. If such a man get to bee Lord Keeper, hee shall be a man of great imployment. These suppositions and conditionall speeches: they giue not a reality, nor yet a necessary possibilitie to the thing supposed. Now this place of *Ezechiel*, it is an impossible condition, and so giues not a being, nor a possibilitie to the thing supposed.

1 Iohn 3.9. For first: those that are regenerated, *they are borne of God, & their seede remaineth in them: therefore they cannot sinne.*

Math.7.18. Secondly, *they are good trees: therefore they cannot bring forth bad fruite.*

Math.24.24. Marke 13.22. Gal. 5.17. Thirdly, they are the *elect of God: and therefore they cannot possible be seduced.* Fourthly, the *spirit of God is put into them which doth cause them to walke in his statutes, and to keepe his iudgements and doe them: so that they cannot do the things they would.*

Psa.125.1. Fifthly, *they doe trust in God: therefore they cannot be remoued, but shall stand fast for euer.* Wherefore this of *Ezechiel* must needes be an impossible condition: and therefore cannot imply an actuall or a potentiall fall from the state of grace.

Obiect. If you obiect: that if this be an impossible condition, then this commination of God in this place should be to no purpose.

Answ. I answer. First, that the end of this and such like comminations, is onely to preserue and keepe the Saints of God from security and presumption, and to stirre them vp to watchfulnesse, and perseuerance: the end of these threats, is to helpe the Saints of God in their perseuerance, and not to proue that they may not perseuere. Now God obtaines this end of his by these his comminations, and therefore they are not vaine and idle, though those to whom they are spoken cannot but perseuere; of this I shall say more hereafter. Secondly, I answer: that God doth vse those words and suppositions which you alledge, not as bare comminations, but as declarations of his law and justice. So that the

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effect and substance of these words is onely this. Suppose a righteous man should cast of my yoake, and wholly inthrall himselfe to the bondage of sinne and Satan, I will bee so just and impartiall in my dealing towards him, that hee shall surely dye for it. Now this being principally a declaration of Gods law, and justice, and not a commination onely, though the righteous neuer fall from grace, yet God hath his end, because his law and justice is declared by this place. Lastly, this commination is made generally to all, as well to the elect of God as to any others: now you your selues doe grant, that those whom God himselfe hath elected to saluation *ex præuisa fide* can neuer fall from grace: and therefore this commination being made to them as well as to any others, can neuer imply a fall from grace, for then it should imply, that the elect of God should fall from grace as well as others, which is impossible by your owne confessions. And thus much in answer to this first obiection. Other answeres there are which are giuen to this place. As first, that this righteous man, and righteousnesse here mentioned, is only meant of hypocrites, who haue onely an outward shew of righteousnes, and seeme to be righteous in the sight of men: and not of men that are truly righteous, nor of true righteousnesse: nor of such ai were habitually righteous, but onely such as were actually righteous, hauing onely the acts of righteousnesse but not the habit. Others answer, that those which are here meant, are such as are truly righteous: but yet the departing from righteousnesse here mentioned, is onely intended of the acts, but not of the habits of righteousnesse and grace: and that by death in this place, is onely meant a temporall death, but not an eternall: which temporall death being the punishment of sinne, may bee common to the righteous and the wicked, and is inflicted vpon righteous men ofr times, as a punishment for some sinne of theirs, as we may see in the examples of *Iosiah* and *Hezechiah*: 2 *Chron*: 35: 22. and *Isay* 38: 1. but neuer the eternall death. But these answers are lesse probable, and come not so home as the others doe. Wherefore I will passe them ouer, and proceed to the second argument. The

2. The ſecond argument that may be made againſt me, is taken from that of *Paul*: 1 *Cor*: 9: 27. *I keep vnder my body, & bring it into ſubiection: leaſt that by any meanes when I haue preached vnto others, I my ſelfe ſhould be a caſt away.* From whence this argument is framed. *Paul* who was a true regenerate man might become a reprobate or caſt away. Therefore, ſuch as are truly regenerated may fall from grace.

Anſw. For anſwer to this argument, I ſhall firſt of all denie the Anticedent. For if you take a reprobate, or caſt-away in this place, as oppoſite to one that is elected, (as you doe) then the propoſition is falſe, and is not warranted by the text. For hee that is elected to ſaluation can neuer become a reprobate in this ſenſe: becauſe *the foundation of the Lord abideth ſure, and his purpoſe according to election ſhall ſtand, faſt for euer.* 2 *Tim*: 2: 19. and *Rom*. 9. 11. Now that *Paul* did not feare to become a reprobate in this ſenſe, it is euident by theſe inſuing reaſons. Firſt, becauſe that *Paul* was alwaies ſure and certaine of his ſaluation. (a) *He was alwaies fully perſwaded, that neither tribulation, diſtreſſe, perſecution, famine, nakedneſſe, perill nor ſword: that neither death nor life, nor Angells, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhould be able to ſeperate him from the loue of God which is in Chriſt Ieſus his Lord.* Hee was alwaies ſure, (b) *that whether he ſhould liue or dye, hee ſhould liue and dye vnto the Lord*: and (c) *that when euer his earthly houſe of this tabernakle were diſſolued, hee ſhould haue a building of God, an houſe not made with hands, eternall in the higheſt heauens: hee was confident* of his ſaluation; and this his confidence, made him (d) *willing to bee diſſolued, that ſo hee might bee preſent with the Lord.* Hee (e) *knew whom hee had beleiued, and that hee would ſurely keepe that which hee had committed to him againſt that day.* Whence hee doth boldly auouch this of himſelfe: (f) *The Lord ſhall deliuer mee from euery euill worke, and will preſerue mee to his heauenly kingdome.* And therefore a little before his death, he triumphs ouer hell and death, in this comfortable, confident and triumphant ſpeech: (g) *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith: henceforth*

a Rom. 8. 35, to the end.

b Rom. 14. 8.

c 2 Cor. 5. 1, 8.

d Phil. 1. 21, 23

e 2 Tim. 1. 12.

f 2 Tim. 4. 18.

g 2 Tim 4. 7, 8.

is laide vp for mee a crowne of righteousnesse which God the righteous iudge shall giue mee at that day. *Paul* therefore could neuer feare, that euer hee should become, such a reprobate and cast-away as you intend, because hee was so sure, and so absolutely confident of his saluation. Secondly, *Paul* was sure that he could neuer fall away from the state of grace, and become a reprobate in your sense, because he knew that hee was prædestinated and elected to eternall life; and therefore could not but be justified, sanctified & glorified for euer with God in heauen. *Paul* knew very well that none of the elect of God could perish; and hee also knew that himselfe was elected to saluation: as we may see by *Acts* 9:15. *Rom*: 1:1. *cap.*8. 30,33,35. *cap.*9.11. *cap.*11.7. 2 *Cor.*1 21. *cap.*5.1. to 10. *Gal.*1.1. *Ephes.* 1.3,4,5. 2 *Tim.*1.13,14,16. 2 *Tim.*1.2 12. and *Tit.*1.1. Therefore hee could neuer feare to become such a reprobate, as should bee damned and cast for euer into hell; or such a reprobate as you inted: and so the Antecedent is vntrue in the sense that you propound it. If then you will take a reprobate and a cast-away, for such a one as is blame worthy, such a one as deserues reproofe, (which is the genuine and proper sense of the word in this place,) then it makes nothing for your purpose. For I grant that a regenerate man may deserue reproofe and blame, for some miscariages, or sins which he doth commit, but yet if followes not therevpon, that therefore he may fall from grace. *Paul* he did indeauour to liue according to his doctrine, least his auditours should haue just cause for to reproue him: if he had done any thing in his practise which might crosse this doctrine, for which hee should deserue reproofe; yet it followes not that therefore he might fall away from the state of grace. Wherefore, if you take a reprobate or cast-away in the stricter sense, for one that is bound ouer to eternall condemnation: then your Anticedent is false: if in a more milde and larger sense, for one that deserues reproofe, then the Anticedent is true, but the argument is false and followes not. Secondly, admit that *Paul* in this place, doth vse this word reprobate or cast-away, in the stricter sence, for one that is

vtterly forsaken of God, and bound ouer to eternall condemnation: then the argument followes not. For *Pauls* meaning then is no more but this. As God hath ordained that his Saints should persevere, so hee hath ordained the meanes by which they should persevere; as fasting, prayer, mortification and the like. Now I vse these meanes of perseuerance, *I beate downe my body, and bring it into subiection*, as God hath appointed mee to doe, that so I may persevere. I cannot persevere in grace but by these meanes, & these meanes I vse, that so I may persevere. So that, take the words and sense of *Paul* in this place as fauourable as you can for your selues, yet they make not any thing for your purpose: the most that you can truly collect from them, is but this gaping and disioynted argument. The Saints of God cannot persevere in grace but by vsing the meanes. Or, The Saints of God doe vse the meanes to persevere in grace. Therefore they may fall from grace. *Paul* could not bee saued, *Paul* could not persevere, but by vsing the meanes to do it. Therefore *Paul* might become a reprobate, and fall quite away from grace. How absurd, ridiculous and false this argument is, there is no man of vnderstanding but may judge. For it makes the vse of the meanes to depriue men of the end, and to make the end vncertaine: where as the end is neuer certaine neither can it bee obtained but by vsing the meanes.

Answ. But you will say, that the Saints of God doe not alwaies vse the meanes to persevere in grace: and therefore they may

Obiect. fall from grace. I answer, that the Antecedent is false, and quite repugnant to this text which you alledge: for *Paul* tells vs in this place, that *he did beate downe his body, and bring it into subiection*; that so hee might not fall from grace: and you argue and reason thus from this example. *Paul* being a regenerate man did vse the meanes to persevere in grace: therefore regenerate men doe not alwaies vse the meanes to persevere in grace: as sound an argument as the former was. *Paul* did vse the meanes to persevere in grace: therfore *Paul* might fall from grace. Well then, I will deale with you, but as you deale with vs. You from this particular example of

Paul

Paul, would præposterously collect a generall vntruth: that *Paul* might fall away from grace, and therefore other regenerate men might doe so to: giue me leaue therefore from this particular example of *Paul*, to collect this generall truth. *Paul* did alwayes vse the meanes to perseuere in grace: therefore all other regenerate men doe vse them to, as well as hee; and so your last objection is but false. Thus you see that this place of *Paul* makes nothing at all against mee. Giue mee leaue now but to retort it against you who doe object it, and then you shall see how much it makes for me. Those who alwayes use the meanes to perseuere in grace, *lest by any meanes they should proue reprobates*, at the last, can neuer fall from grace. But all such as are once truly regenerated and ingrafted into Christ, they alwayes vse the meanes to perseuere in grace, *lest by any meanes they should* proue reprobates at the last (as it is euident by this example of *Paul*) Therefore they can neuer fall from grace. Here you are put to this *Dilemma*: either you must yeeld my Argument to be sound and good, which ouer-turnes your false assertion: or else you must giue such an answer to it, as will vtterly defeate all the Arguments which you your selues can object against me from this place. So that now I hope you will grant mee one of these two things: that either this place makes not against me at all: or else that it makes more (or at least as much) for me, as it doth for your selues: and so it is impertinent to your purpose.

The third Argument that may bee objected, is collected from *Heb.6.4,5,6.c.10.26.to* 30.*&* 2.*Pet.*2:21.& it is no more but this in substance. *Those that haue beene once inlightened: those that haue receiued the knowledge of the truth: those that haue escaped the pollutions of the world through the knowledge of the Lord Iesus Christ: those that haue tasted of the heauenly gift, of the good word of God, and of the powers of the world to come: and those that haue beene made partakers of the holy Ghost*, may fall away from grace, and *neuer bee renoued againe:* (as appeares by the fore-quoted places.) Therefore such as are once truly regenerated and ingrafted into Christ, may finally 3.

Answ. ly and totally fall from grace. To this I shall giue a double answer. First, I shall denie the Argument, which followes not. For those which you mention in the Antecedent, are only Hypocrites, and such as neuer had any truth of grace: and so your argument is no more in substance but this. Hypocrites & such as haue no truth of Grace, may fall from the outward shewes of grace: therefore true regenerate men, and true beleeuers may fall from the truth of grace. Now that these places of Scripture here alledged, and so consequently your Antecedent which is grounded on them, are meant only of hypocrites, and such as neuer had any truth of grace within them; I proue it by these insuing reasons. First, because there is nothing mentioned or recorded in any of these three places which are objected, but that which is common to hypocrites and carnall men, as well as to the regenerate Saints of God. For first hypocrites and carnall men, which neuer had any truth of grace, may bee so farre *inlightned* as to know the truth of God, and the mysteries of saluation: Yea, they may yeeld an assent vnto them and beleeue them to be true: yea, they may doe many things, and goe very farre in the outward practice of Gods word, and yet be hypocrites and carnall men still: as we may see by these seuerall Scriptures and examples. *Numb.* 23.10. *Deut.* 5.28,29. 2 *Chron.* 25.2. *Psal.* 50.16,17. *Math.* 7.21.22. *cap.* 13.5,6,7. 20,21,22. *Luke* 11.44.47. *Marke* 6.20. *Acts* 19.15. *cap.* 24.25,26. *Prou.* 12.13. Secondly, Hypocrites and carnall men, may *escape the pollutions of the world*; that is, they may auoide all grosse, notorious, and open sinnes, of which the world takes notice; as drunkennesse whordome, couetousnesse, pride, oppression, deceite, theft, murther, and the like: they may haue a very faire outside, and yet their hearts and soules may be polluted, and not cleansed from their filthinesse, *Luke* 11.44. *Math.* 23.25.27. *and* 2 *Pet.* 2.22. Thirdly, Hypocrites and carnall men, they may bee made *partakers of the holy Ghost*: that is, of the ordinary and common gifts and graces of the holy Ghost: as *knowledge, illumination, the gift of tongues, preaching, and prophecie*: *the*

1 Cor. 12.1. to 11.
Math. 7.22.23.

gift

gift of healing, and of working miracles: the gifts of temperance, sobrietie, justice, meeknesse, affabilitie, fortitude, and such like morall and common vertues: and yet they may not be regenerated by the peculiar, by the sauing and sanctifying graces of Gods Spirit: as appeares by *Math.*7.21, 22. 1 *Cor.* 12.4. *to* 12. *and cap.*13. 1,2,3. Fourthly, hypocrites, and carnall men, *they may taste of the good word of God, and of the powers of the world to come*: that is, they may heare the word of God, and *receiue it with great ioy, as the second and third ground did, Math.* 13.20. *Marke* 6.20. and as *Iohn Baptists* auditors did, *Iohn* 5.35. Yea, they may relish the word of God, and taste a sweetnesse and pleasantnesse in it; they may bee much affected with it for a time, but yet in a carnall manner, out of selfe-loue, and by-respects, or out of feare, in times of sickenesse, or outward judgements: they may be much affected with the promises of grace and mercy: though the Doctrine of mortification and selfe-deniall may seeme harsh and bitter to them. They may taste of the powers of the world to come: that is, they may vnderstand the Doctrine of the Resurrection, and of eternall life: they may bee much affected with the joyes of heauen, and with the happinesse of the Saints, when they shall heare them amplified and expressed to the full. Wee know by common experience, that many Hypocrites and wicked men, when they doe but heare the joyes and excellencies of heauen discoursed of, haue oft-times by sodaine fits and flashes, a kinde of inward taste, sense and feeling of them, and their very hearts and soules are euen rauished and delighted with them; not from any inward principle of grace, or any sure euidence of heauen which they haue within them; but out of a secret admiration of the things themselues; or out of a false and groundlesse opinion and conceite that these ioyes and excellencies belong to them, when as it is nothing so. Wherefore, there being nothing in these places, but that which is common to hypocrites and carnall men, we ought with the most and best expositors vpon these places, to appropriate these texts and places only to hypocrites and car-

nall men, which may fall away from their outward shewes of grace, and not vnto the true regenerate Saints of God, who cannot fall from grace, *nor yet depart from God, or sinne vnto death, Ier.*32.40. *and* 1 *Iohn* 3.9. *cap.* 5. 16,17,18. But you will obiect, that those of whom Saint *Peter* writes, were bought with the blood of Christ: *for they denied the Lord that bought them,* 2 *Pet.* 2.1. and those of whom the Apostle writes, *Hebr.*10.29. *were such as were sanctified with the blood of the Couenant*: therefore they were men truly regenerated, and not only in outward shew: I answer, that they were such as were purchased with Christs blood sufficiently, or in common reputation, but not effectually, and truly: they were neuer washed and cleansed with his bloud: for *Peter* applieth this to Heretickes, *and false teachers which priuily should bring in damnable heresies, euen to the denying of the Lord that bought them.* Now such Heretickes and false teachers, they were neuer truly purchased, or sanctified with the blood of Christ: for if euer they had beene of the true fold and sheepe of Christ, if euer they had beene truly ingrafted into him, *they would no doubt haue continued with them: but therefore they went out from him, that it might appeare,* that they were neuer truly regenerated and ingrafted into him, 1 *Iohn* 2. 19. And whereas it is said that they were *sanctified with the blood of the Couenant.* The meaning is no more but this, that they were Sacramentally sanctified; they were outwardly washed in their Baptisme from the filth of their sinnes, but yet their hearts and natures were not inwardly purified, washed, and regenerated, by the bloud of Iesus Christ, and the inward operation of Gods Spirit. This is euident by the 2 *Pet.*2.22. where they are stiled, *washen swine,* who had their outside only washed, but their swinish and filthy nature still remained in them, and therefore they *returne againe to their wallowing in the mire,* and puddle of their sinnes. Wherefore all these places must be vnderstood only of Hypocrites and carnall morall men, whose hearts and natures were neuer changed and renewed, and not of the true regenerate Saints of God who are new men, and new creatures.

Obiect.

Answ.

creatures. Secondly, all these places must needs bee vnderstood of Hypocrites, and such as neuer had any truth of grace, because the most and best expositers, doe appropriate and applie them only to such, as commit the sinne against the holy Ghost, which shall neuer be forgiuen. Now this is certaine, that all such as are truly regenerated and ingrafted into Christ, can neuer commit the sinne against the holy Ghost. For St. *Iohn* tells vs: 1 *Iohn* 3.9. *& cap.* 5.16,17,18. *That hee that is borne of God sinneth not vnto death, because his seed remaineth in him: neither can hee sinne thus, because hee is borne of God:* hee cannot commit *the sinne vnto death:* which most interpret to bee the sinne against the holy Ghost: wherefore these places cannot bee meant of such as are truly regenerated and borne of God, who cannot commit the sinne against the holy Ghost: Againe, Christ himselfe assures vs, *that none of his sheepe shall euer perish*: *Iohn* 10.28. and *Dauid* certifieth vs, *that though the righteous man fall, yet hee shall neuer bee vtterly cast downe: for the Lord vpholdeth him with his hand: Psal.* 37.24. therefore these places cannot be vnderstood of any of the *Sheepe* of Christ, or of any that are truly righteous, but only of Hypocrites, and such as had no truth of Grace. Thirdly, it is euident that these places must needs bee intended only of hypocrites and carnall men, and not of true regenerate men, by reason of the antithesis, opposition and difference, that the Apostle makes betweene those regenerate Saints of God to whom he writes, *and those which were inlightned, and were made partakers of the holy Ghost, and had tasted of the good word of God, and of the powers of the world to come.* For when the Apostle had spoken of those *Heb.* 6.4. *to the* 9. *verse: in the* 9. *and with verses:* he subjoynes these words; *But wee are perswaded better things of you, and things that accompanie saluation, though wee thus speake: For God is not vnrighteous, to forget your worke and labour of loue, which yee haue shewed towards his name, and Heb.* 10. hee doth the like: So that this difference which the Apostle himselfe makes, betweene the Saints to whom he writes, and those of whom these places which you object make mention,

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proues that those places which you alledge, are only meant of hypocrites, and such as were neuer truly regenerated, and so they come not to the purpose. Lastly, the very words of these places and Scriptures proue as much. For first, those who are here mentioned, are only such as did *but taste of the good word of God, and of the heauenly gift, and of the powers of the world to come.* Which phrase of *tasting*, implying but a meere fit, flash, and transitorie act and passion, which is proper only to hypocrites and carnall men, & cannot be fitly and properly applied to the Saints of God, and such as are truly regenerated: who doe not only *taste of the good word of God, and of the heauenly gift*, but doe likewise really and fully injoy them and possesse them, not only in their tongues and pallates, but in their inward parts and bowells, in their hearts and soules, and in their whole man. Christ Iesus, the holy Ghost, with all the sanctifying and sauing graces of the Spirit, together with the word of God, *doe dwell richly and plentifully in them, their soules are euen filled, and glutted with them*: *Psal.* 63.5. *Acts* 6.8. *cap.* 7.55. *Iohn* 14.16,17,20. *cap.* 15.11. *Rom.* 15.13. *Ephes.* 3.17.19. *and Col.* 3.16. and therefore these places cannot be meant of them. Secondly, that Prouerbe which *Peter* doth vse of these: 2 *Pet.* 2.22. *It is happened to them according to the true prouerbe: The dogge is turned to his owne vomit againe, and the sow that was washed to her wallowing in the mire:* proues, that those of whom these Scriptures speake, what euer outward shew they made for a time, were neuer truly regenerated: their natures were neuer changed by grace: they were *dogges, and swine still*: their natures and their hearts were filthie and corrupt, though their out-sides were washed for a time. So that all these places here objected against mee, must needs be intended of carnall and wicked men, and not of the true regenerate Saints of God; and so your Argument from these places followes not: Secondly, admit that all these places were meant of true regenerate men: yet I answer, that your Antecedent is false. For all these places are conditionall. They say not, that the Saints of God doe *fall away*, or that they may *fall away*: but only,

if

if they fall away: it is impossible for them to be renewed by repentance, or to be reconciled vnto him againe. So that all the Argument which you can collect from them is this. If the true regenerate Saints of God fall from grace, then they shall for euer perish, and not be able to repent: therefore they may fall finally from grace; which is a false, absurd, and incongruous consequent. Lastly, if this place makes for a finall fall from grace, yet it makes altogether against a totall, without a finall fall from grace: so that it makes one way for me, though not another, it makes for one of my conclusions, if not for both of them. And thus much in answer to this third Argument.

The fourth Argument that may be objected against mee, 4.
is that parable which Christ vseth, *Math.* 12.43,44,45. *and Luke* 11.24,25. *When the vncleane spirit is gone out of a man, hee walketh thorow drie places seeking rest, and findeth none. Then hee saith, I will returne into my house from whence I came out. And when hee is come he findeth it emptie, swept and garnished: then goeth hee and taketh with himselfe seuen other spirits more wicked then himselfe, and they enter in and dwell there: and the last estate of that man is worse then the first.* From whence this argument may be framed. The diuell may returne againe with seuen other spirits more wicked then himselfe, and dwell in the hearts of those out of whom hee was formerly expelled, and so make their latter end to be worse then their beginning was. Therefore such as are once truly regenerated and ingrafted into Christ, may afterwards fall from grace. I answer, that the argument followes not, because *Answ.* this parable of Christ (and so by consequence your Antecedent) is meant only of hypocrites, and not of true regenerated and sanctified men. So that your Argument in substance is but this. Hypocrites may fall from grace, and therfore true regenerate men may doe so to: which argument is not only false, but likewise very ridiculous and absurd. Now that this parable of Christ, is meant only of hypocrites, it is euident by these reasons. First, because that this parable hath reference, to that miracle which Christ did, in

casting out of the diuell out of the blinde and dumme man, which was possessed with him; which gaue the occasion of this parable. Now Christ no doubt did cast out diuells out of many, that were possessed with them, whom hee did neuer sanctifie withall, as he cured many mens bodies, whose soules hee did not heale: and it is likely that Christ did not heale the soule of him out of whom hee did cast this diuell: for all that the text relateth of him is this, *that Christ healed him, insomuch that hee both spake and saw*: there is no mention of any cure wrought vpon his soule: and therefore you cannot apply this parable, to those whose soules are cured, to such out of whose hearts the workes *of the diuell are destroyed*: but only to such whose bodies are dispossessed, of the actuall residencie and habitation of the diuell: So that all which you can properly collect from hence is this: that the diuell may returne againe and actually possesse such men, out of whom hee had beene actually, not spiritually cast out before. Secondly, the very end of this Parable proues as much: For Christ applies this parable meerely to the Iewes, *Math.* 12. 45. *Euen so shall it bee to this wicked generation*: Christ therefore applying this to a wicked generation only, you cannot apply it to the faithfull and holy generation of the Saints of God. Thirdly, it cannot bee intended of any other but hypocrites and wicked men, because the very words themselues imply as much. For first, the words are not, *when the diuell is* cast *out*, but when the vncleane spirit is gone out of a man: which word *gone out*: implies a voluntary action in the diuell. Now the diuell neuer goeth out of any, but out of such as are wicked men, and *taken captiue by him at his will*, 2 *Tim.* 2. 26. Hee is alwayes cast out by force out of the Saints; because when once he is excluded by them, he can hardly get any passage into their hearts againe. Hence it is said of Christ, *that he was manifested to destroy out of* his Saints, *the workes of the diuell*, 1 *Iohn* 3. 8. to *destroy out of vs the body of sinne*, *Rom.* 6. 6. The diuell is alwayes cast out by force out of the Saints; *Rom.* 12. 7. 8. 9. 2 *Cor.* 10. 4, 5. and that with much adoe, with much strug-

gling

gling and contention: *Ephes.* 6.11, 12. after long *prayer and fasting*, *Math.* 17.20.22. therefore these out of whom the diuell goeth out, and is not cast out, must needs bee such as are wicked men, and *taken captiue of him at his will.* Secondly, the diuell when he returneth againe, findeth these men *empty, swept, and garnished*, fit to entertaine so vncleane a guest: Iesus Christ, and the holy Ghost, were not dwelling and residing there, for then the house had not beene empty, and there had beene no roome so much as for one vncleane spirit to inhabit, much lesse for seuen more. Now *Iesus Christ and the holy Ghost, they alwayes dwell in the hearts and soules of all regenerate men: Ephes.* 3.17. *Iohn* 14.16,17. *Math.* 28.20. they leaue no roome for inmates, especially for Sathan and vncleane spirits: therefore these men here were not regenerated and truly sanctified. Thirdly, the vncleane spirit and his companions, they *enter in and dwell in these* men here: but this they neuer doe in the regenerate Saints of God: For God hath *hedged them about*, so that the diuell cannot come neere to touch them, much lesse to dwell within them, without Gods speciall permission: *Iob* 1.10. *Math.* 8.31,32. They are armed with the *whole armour of God*, so that the diuell cannot enter [illegible], though hee assalt them; *Ephes.* 6.10 *they keepe themselues, and that wicked one toucheth them not*, 1 *Iohn* 5.18. Therefore this place cannot bee vnderstood of true regenerate men. Lastly, the end of all regenerate men, is farre better then their beginning: their latter fruites are more and better then their first, *Psal.* 92.13,14 *Numbers* 23.10. *Rom.* 6.22. 1 *Pet.* 1.9. *Reu.* 2.19. & *Psal.* 37.37. But the end of those whom Christ speakes of here, is like to theirs in the 2 *Pet.* 2.21. *it is worse then their beginning*: therefore this Scripture cannot bee intended of godly and regenerate Christians, but of hypocrites and wicked men, and so it makes not any thing for your purpose.

If you obiect, *that they were swept and garnished*: therefore they were sanctified. I answer, that the text saith that they *were empty, swept, and garnished*: Wherefore this place cannot be intended, that they were garnished, adorned, and *Answ.* *Obiect.*

purified with the graces of Gods Spirit; for then they had not beene *empty*: then they had not beene fit to entertaine such vncleane and filthy spirits, which cannot dwell, but in polluted hearts and soules. So that the meaning of these words is this: that they were *empty* and voide of Christ, and of the gifts and graces of his spirit: that they were *swept and garnished*, not with graces, but with sinnes and vices, the best ornaments of the Diuils tabernacle, and those in which hee most of all delights. Thus you see that this place, on which our opposites doe much relie, makes nothing at all against mee, and comes not home vnto the point in question.

5. The fifth argument which may bee produced against me, is collected from *Iohn* 5. 2. to the 11. and it is this. If the regenerate Saints of God who are once ingrafted into Christ may not abide in Christ, if they may beare no fruite, and so be cast out into the fire to be burned, then they may finally and totally fall from grace. But the true regenerate Saints of God may *not abide in Christ*, they may *beare no fruite*, and so they *may bee cast out into the fire to be burned*: for the words of Saint *Iohn* are. *Euery branch in mee that beareth not fruite hee taketh away, Abide in me and I in you: as the branch cannot beare fruite of it selfe, except [illegible]bide in the vine, no more can yee, except yee abide in mee. If a man abide not in mee, hee is cast forth as a branch, and is withered, and men gather them and cast them into the fire and they are burned. If you abide in mee, and my words abide in you, you shall aske what you will, and it shall bee done vnto you.* Which words do proue the Minor proopsition. Therfore the true regenerate Saints of God, may fall finally and totally from grace.

Answ. To this I answer, that the Minor proposition is false, and is not warranted by this place of *Iohn*. For first, you may perceiue two sorts of branches of which this Scripture maketh mention. First, there are dead and *withered branches*, branches which beare *no fruite* at all: brances *which haue a name they liue and yet are dead*; as the *Church of Sardis was*: *Reu.* 3. 1. These branches, though they made a shew of life vnto the world, yet they had neuer any true and spirituall life and sap within them, they neuer *brought forth fruite*:

and

and therefore they were neuer truly ingrafted into Christ. If a grist bee put into a stocke, if it draw no sap, no life and nourishment from the stocke, if it grow not, or if it beare no fruit, but withereth away, no man will euer say, that this grist was well & truly ingrafted into the stock; so it is with those that are ingrafted into Christ: if they grow and spring not, or if they beare no fruite, they were alwaies but dead branches, they had no spirituall life within them, they were neuer truly ingrafted into him. Now of these branches Saint *Iohn* affirmes, that they *shall be cast out, and withered*, that they shall be *taken away, and cast into the fire to be burned*. Secondly, there are *fruitfull* and liuely *branches*, which the Apostle opposeth to these other branches: *verse* 2. and of these hee there affirmeth, *that his Father purgeth them, that they may bring forth more fruite*: these branches, *they flourish like the palme tree, and grow like a cedar in lebanon: they flourish in the Courts of God, they still bring forth fruite in old age, they shall bee fat and flourishing*, *Psal.* 92, 12, 13, 14. They neuer wither like these other branches, *neither doe they cease from yeelding fruit*: but they *bring forth their fruite in their season*, *and their leafe doth not wither nor fall away*, *Psal.* 1. 3. and *Ier.* 17. 8. So that this place of the Apostle is no more in substance but this: hypocrites which were neuer the true liuing and fruitfull branches of Iesus Christ, they *shall wither*, *and bee cut downe and cast into the fire, for their vnfruitfulnesse*, like those trees that *Iohn Baptist* speakes of: *Math.* 3. 10. and like the fruitlesse *figge tree*. *Math* 21. 19. *Luke.* 13. 6. to 10. But those that are the true and liuing branches of Iesus Christ, they shall *alwaies grow and flourish*, *and bring forth more fruite continually*: their *last workes shall be more then their first*. *Psal.* 92. 12, 13. *Reu.* 2. 19. Therefore this place makes wholly against you and not for you, it warrants not your Minor proposition to bee true, but proues it to bee false. Secondly, I answer, that this Scripture here is not meant onely of the regenerate Saints of God, but of the whole militant Church of God comprehending both the good and bad, as appeares by the first verse of the chapter, *I am the true vine* (saith Christ) *and my Fa-*

ther is the husband-man, &c. Now you know that the Church of God which is militant on the earth, is compared to *a vineyard and to a vine*, in diuers places of Scripture, as *Psal.* 80. 8. to 16. *Isai.* 5. 1. to 8. *cap.* 27. 2. 3. *Math.* 21. 33. to 42. and other places: as it is in other places compared *to a net, which hath good and bad fish in it:* to a *field, which had tares as well as corne:* to a *floore, which hath chaffe as well as wheate and pure corne:* and to *an house which hath vessells of honor and dishonor in it.* So that the proper meaning of this place is onely this. that in the militant Church of God, there are two sorts of Christians; some there are that are members, and branches of Christ, in outward shew and profession onely, but not in truth: these God the Father, will cut off as dead, rotten, and fruitlesse members, and he will cast them into hell fire to be burned, because they do not abide in him & bring forth fruit. Others there are that are the true members and the liuing branches of Christ, bringing forth much fruite: those God the Father will bee alwaies purging, that they may bring forth more fruite: but yet not by their owne strength and vertue, but by that sappe and nourishment which they receiue from Christ, all therefore that you can collect from hence is only this. That hypocrites and the dead branches of Iesus Christ may fall from grace and perish, which no man will deny. Yea, but you will obiect: that here are two words in the text, which doe strongly imply, that the true branches of Iesus Christ may bee *broken off from him, may become vnfruitfull, and so be cast into the fire:* to wit, this word, *except*: and this word, *if:* which are both conditionall words. I answer, that neither of these words imply the thing which you intend. For first, this word *except*, in this place of *Iohn*, is a word of causality and not of condition: *As the branch cannot beare fruite of it selfe, except it abide in the vine: no more can yee, except yee abide in mee:* our abiding in Christ, is not a condition, but a cause of bearing fruite: that which makes vs fruitfull in good workes, is our abiding in Christ, is the only substance and summe of these words; and so you can collect no necessary consequence which makes against me from them.

Math. 13. Math. 3. 12. Luke 3. 17. 2 Tim. 2. 20. 21.

Obiect.

Answ.

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All the argument which this sentence yeelds you is but this. No regenerate man can beare any fruite except hee abide in Christ: therefore such as are once truly regenerated and ingrafted into Christ may fall from grace: which is a meere *Nonsequitur*. Secondly, for this word, *if*: I answer, that it doth necessarilie imply, that the true branches of Iesus Christ may be broken off, withered, and cast into the fire. Consider but the words themselues, and you shall finde it so. *If any man abide not in me, he is cast forth as a branch and withered: If yee abide in me, and my words abide in you, you shall aske what you will and it shall be done vnto you.* What now will your arguments from these words bee? surely no more but this. *If any man abide not in Christ, he is cast forth as a branch and withered:* therefore regenerate men may fall from grace. *If any man abide in Christ*, all his prayers shall be granted: therefore regenerate men may fall from grace. Who but franticke, and distracted men would produce such arguments as these. Yea, *Obiect.* but there is a great deale of profound matter in the white of an egge: there is much included in these conditionall words which euery mans vnderstanding is not able to fathom: these conditionall speeches must needes imply possibilitie of falling from grace, else to what purpose are they vsed? I *Answ.* answer. Not to proue that regenerate men might fall from grace, this was neuer Christs meaning in this place, it is but your wrested, strained and forced collection. For the only end wherefore Christ did speake those words, was onely to incourage and stirre vp his Disciples and his Saints, to fruitfulnesse in good workes, which he doth by these two seuerall meanes. First, by declaring vnto them the way and meanes by which they might be fruitfull, and that is by *continuing and abiding in him.* Secondly, by propounding some certaine motiues to them to stirre them vp to fruitfulnesse, which are of two sorts. The first taken from the danger of vnfruitfulnesse: *euery branch in mee that beareth not fruite my Father taketh away, and he is cast forth and withered.* Secondly, From the aduantage, and the great commoditie of fruitfulnesse in good workes: both in respect of themselues, and

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in respect of God. In respect of themselues: it would cause God to giue them a gratious answer to all their prayers and requests to him: it would preserue and continue the loue of Christ to them: and it would fill them full of joy. In respect of God: God should bee glorified by their fruitfulnesse in good workes. This then being the onely end and scope of Christs words in this place, to stirre vp his Disciples, and to prouoke them to fruitfulnesse in good workes: if you take the words as they are spoken and as Christ intended them, then they make not for you at all: then your conclusion and argument from them must be this. Christ doth prouoke and stirre vp regenerate men, and such as are his members to fruitfulnesse in good workes, therefore they may fall from grace: a ridiculous and absurde inconsequence. To conclude all, I say that the true branches of Iesus Christ can neuer fall from grace, nor yet depart from Christ. First, because *Christ himselfe hath chosen them, and ordained them, that they should goe and bring forth fruite, and that their fruite should remaine, Iohn* 15.16. Secondly, because *Christ and the holy Ghost will alwayes liue, dwell, and abide within them: Iohn* 15.3. *cap.*14.16,17. *Ephes.*3.17. *Gal.*2:20. *Math.*28.20. 1 *Iohn* 4.15. *and cap.* 5.10.20. Thirdly, because *that Christ doth loue them in the same manner as his Father loueth him, Iohn* 15.9. Now Gods loue to Christ is perpetuall and neuer ends: therefore Christs loue to them must bee perpetuall to: and so Christ cannot but abide in them, and they in him. Fourthly, because the true branches of Iesus Christ, *cannot bring forth ill fruite, Math.*7.18. they *cannot fade nor wither, they cannot cease from yeelding fruite, Psal.*1.3. *Ier.*17 8. Fiftly, because *the feare of God is in their hearts, that they shall not depart from Christ, Ier.*32.40. Sixtly, because Christ hath prayed to his Father for them, *to keepe them through his owne name, that so they might be in him, and hee in them: Iohn* 17.11.23. That is, (as (*a*) *Athanasius* expounds it) *that the grace of his Spirit might remaine irrenocable and immouable in his Disciples: that that which was granted to the Sonne by nature, to bee in the Father, might be granted irrenocablie vnto vs by the Spirit: which when*

(*a*) *Contr. Arian. lib.*4.

Paul

Paul *knew*, who (saith he) *shall separate vs from the loue of Christ? for the gifts and calling of God are without repentance.* Lastly, because Christ spake these very words which you object to this only end, *that his ioy might remaine in his Disciples, and that their ioy might be full, Iohn* 15.11. neither of which could be, if that the true members of Iesus Christ might fall quite away from grace; For then Christ could haue no joy in them, nor they no ioy and comfort in him. Therefore your collection from this place, being quite repugnant to the very words and scope of the place; and all the arguments which you can truly collect from hence, being meere *Nonsequiturs* and inconsequencies, and nothing to the purpose, I will here shake hands with this text and Argument, and proceed to some others.

The sixth Argument that may bee made against me, is that of *Phil. 2. 12. Worke out your saluation with feare and trembling.* The regenerate Saints of God must worke out their owne saluation with feare and trembling: therefore they may fall from grace. For if they might not fall from grace, they had no cause to feare and tremble thus. For answer, here vnto, I shall deny the argument, for the inconsequencie of it. True it is, that a true Saint of God may feare and tremble, yea, and he ought to do it, yet it followes not, that therefore hee may fall from grace. You must know therefore, that there is a double feare of God: the one a seruile feare, or a feare of hell, and of Gods judgements, a feare of God as hee is a just and vpright judge: which feare can neuer stand with the truth of grace & loue, but is alwaies swallowed vp and *cast* out of men by the synceritie and truth of grace and *loue*, as it appeares by *Rom.* 8. 15. 1 *Iohn.* 4. 17. 18. *Luke* 1.74.75. *Psa.*27.1. *Psa.*46.1. to 8. *Heb.*13.6. and 2 *Tim.* 1.7. This feare therefore being incompatible with the truth of grace and loue, and being cast out of the hearts of of all the Saints of God, who haue receiued the spirit of grace and adoption, is not the feare which *Paul* intendeth in this place. Besides this, there is another kinde of feare, of which all the true Saints of God are made partakers; to wit,

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Answ.

a religious, godly, deuout and filiall feare, proceeding from the due consideration of the holinesse, the glory, the maiestie, omnipotencie omnipresence, and gratious goodnesse of God, & from the consciousnesse of our owne basenesse, emptinesse, vilenesse, and inabilitie to doe his will, where by we stand in awe of God, and are afraid to commit any sinne which may offend and greiue him, out of that loue and holy reuerence which wee owe vnto him, because hee is our gratious God and louing Father, and not because wee feare that hee will vtterly disinherit and cast vs off for these our sins. This is the feare which is here injoyned; and this feare is alwaies accompanied with faith, with loue, with joy and perseuerance, and it is the chiefest meanes (*a*) *to keepe men from falling from the state of grace.* For first, this filiall, reuerent and godly feare, it *keepes men from committing sinne*, it makes men for to *stand in awe of God, and not to sinne against him. Psal.*4 4. *Prou.*3.7. *cap.*8.13. *cap.*14.2,16,26,27. *cap.* 16.6. *& cap.*19.23. Secondly, it keepes men *from departing from the Lord. Ier.*32.40. *I will put my feare in their hearts that they shall not depart from me.* Thirdly, it makes men for to cast themselues wholly into the armes of God and Iesus Christ, it makes men for to trust perfectly in God, and to chuse him for their onely portion, their onely refuge, stay, and prop. So that this feare of God, is the onely preseruatiue and antidote against *Apostasie* and falling away from grace. Now that this is the feare which is here intended it is plaine and euident. First, by the words themselues. *Worke out your saluation with feare and trembling*: what for feare of falling away from grace? no such matter: *for it is God that worketh in you both the will and the deede of his good pleasure.* They must feare and tremble not because they may fall from grace, but because they haue to doe with God; whose presence, whose loue and goodnesse, whose maiestie and greatnesse, whose purity and holinesse are all exceeding dreadfull and terrible, and require much reuerence, much awe and godly feare, from such as are to deale with him, especially in such weighty matters as concerne their soules. Secondly, it is euident by

(*a*) *Iustin Martyr: Explic: quæst: Quæst:* 98. *Maior Dei metus causa est cur ea quæ chara habentur minime amittantur.*

paralelling

paralelling this place, with some other Scriptures that expound it. as *Psal.* 2. 10. *Serue the Lord with feare, and reioyce with trembling.* Ioy and trembling can neuer stand together, if you take trembling for a slauish feare, or a feare of falling away from grace. So *Psal.* 4.4. *stand in awe and sinne not. Psal.* 33.8. *Let all the earth feare the Lord: let all the inhabitants of the world stand in awe of him. Psal.* 34. 7. *O feare the Lord yee his Saints: for there is no want to them that feare him. Psal.* 5. 7. *I will come into thy house in the multitude of thy mercies: and in thy feare will I worship towards thine holy Temple. Psal.* 89.7. *God is greatly to be feared in the assemblie of the Saints, and to bee had in reuerence, of all them that are about him. Ier.* 5. 22. *Feare yee not mee saith the Lord? Will yee not tremble at my presence, &c?* and *Hosea.* 3.3. *They shall feare the Lord, and his goodnesse in the latter daies:* which places being compared with this of the Apostle, proue that this feare which hee intendeth, is onely a filiall and louing feare, of not offending God, and not a feare of falling away from grace: that of *Heb.* 12.28. will fully cleare it. *Wherfore we receiuing a kingdome which cannot be moued, let vs haue grace whereby we may serue God acceptablie, with reuerence and godly feare; for our God is a consuming fire.* The place is worth the obseruing. The Saints of God haue receiued such a kingdome which cannot bee moued; and yet they must serue God with reuerence and godly feare. But is this feare, a feare of loosing their kingdome and graces? no: they are so firme and sure that they neede not feare the losse of them, *they are a kingdome which cannot bee moued.* What is it then, that they must thus reuerence and feare? it is onely the glory, the maiestie, and almighty power of God: *they must serue God acceptablie, with reuerence and godly feare, because that hee is a consuming fire.* So that this place being onely meant of a religious, godly deuout and filiall feare, which is the chiefest preseruatiue against *Apostacie*, it makes not for you but against you.

The seuenth objection that may be made against mee is this. The true regenerate Saints of God *may bee led away with the error of the wicked, and fall from their owne stedfast-* 7.

neſſe, 2 Pet.3.17. Therefore they may fall from the ſtate of
Anſw. grace. I anſwer, that the Antecedent is falſe and not warranted by this place of *Peter*, which I ſhall manifeſt and proue by theſe ſubſequent and inſuing reaſons. Firſt, becauſe this place of *Peter*, is nothing elſe but a meere exhortation to vigilancie and circumſpection, for feare of being ſeduced by Heretickes and falſe teachers. *You therefore my brethren* (ſaith the Apoſtle) *ſeeing that you know theſe things, beware leaſt you being led away with the error of the wicked, fall from your owne ſtedfaſtneſſe.* Which words, being nothing elſe but a bare admonition and exhortation, to beware of ſeducing Heretickes, doe not neceſſarily implie a fall from grace. Firſt, becauſe admonitions, caueates, and exhortations to beware of being ſeduced, are maine preſeruatiues and helpes againſt *Apoſtacie*: they are the meanes which God himſelfe hath prouided to keepe vs from *Apoſtacie*. Secondly, becauſe theſe admonitions and exhortations they only ſtirre vs vp to vſe the meanes to perſeuere: Circumſpection and vigilancie are theſe chiefeſt meanes to preſerue and keepe vs from falling; and this place of the Apoſtle doth but quicken and incourage vs for to vſe theſe meanes, and therefore it doth not neceſſarily implie that a man may fall from grace. Thirdly, becauſe God doth oft-times admoniſh his Saints to beware of being ſeduced, when as it is impoſſible for them to be ſeduced. Chriſt tells vs expreſly, *that it is impoſſible for the elect to bee ſeduced, Math.24.24. Marke 13.22.* and yet in theſe very places hee admoniſheth them to beware of falſe Chriſts and falſe Prophets, leſt they ſhould be ſeduced and deceiued by them: which is the ſame caſe with this of *Peter*: For *Peter* hee writes this Epiſtle to the elect Saints of God, and then admoniſheth them to beware of being ſeduced, when as Chriſt himſelfe aſſured vs, that *it is not poſſible for them to bee ſeduced*; therefore this place being but a bare exhortation, yeelds you but this abſurd and diſioynted Argument. The Saints of God are exhorted to vſe the meanes to perſeuere, they are admoniſhed to beware of ſeducers, when as it is impoſſible for them to

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bee seduced; therefore they may fall from grace. Or, Admonitions and cautions are the meanes to preserue the Saints from falling from grace. Therefore the Saints to whom these admonitions and cautions are giuen, may fall from grace: which how well it followes, I referre it to the reader for to judge. Secondly, the Antecedent is not warranted by this place, admitting that this exhortation did necessarily implie, that the true regenerate Saints of God might *be seduced with the Error of the wicked:* For the Apostle bids them not to beware of falling from the seeds and habits, but from the *stedfastnesse* of Grace. *Beware lest you fall from your owne stedfastnesse.* Now grace, or the habite and seed of grace, is one thing, *stedfastnesse* of grace another: the one is the tree, the other but the fruite: the one is the essence, the other but the degree of grace. Wee grant that a man may fall from the stedfastnesse and the degree of grace, but yet it followes not, that therefore hee may fall totally or finally from the habit and seed of grace, because they are distinct and different things, of a distinct and different nature. Therefore though I grant you all that this place can yeeld you, yet it makes not for your purpose; it proues no more but this, that a man may fall from the degrees of grace, which I doe not denie, but it comes not to the habit and seed of grace, which are the things in question: and so it is impertinent.

The eigth objection which may bee made against mee is that of the 1 *Cor.* 10.12. *Let him that thinketh hee standeth take heed lest hee fall:* that of *Heb.* 3.12. *Take heed brethren, lest there bee in any of you an euill heart of vnbeliefe, in departing from the liuing God,* and that of *Heb.* 4.1. 11. *Let vs therefore feare, lest a promise being left vs, of entring into his rest, any of you should seeme to come short of it: Let vs labour therefore to enter into that rest, lest any man fall after the same example of vnbeliefe.* From which places this Argument may bee framed. The Saints of God are admonished to take heed lest they fall and depart from God through vnbeliefe, and so come short of heauen; therefore they may fall from grace. 8.

Answ. I answer, that the argument followes not, because these admonitions and cautions serue only to further the Saints of God in this their perseuerance, they are helpes and meanes to preserue and keepe them from falling; and therefore doe not necessarily imply, that they may fall from grace, of which see more in the answer to the precedent argument. Now for the places themselues- I shall answer them particularly. For that of 1 *Cor.* 10. 12. I answer, that it makes not against me. First, because it is spoken only to hypocrites and presumptuous men, and not to the Saints of God: to such as *thinke they stand*, and not to such as doe truly *stand by faith*. Secondly, because it is spoken only to awaken men out of their carnall securitie; and to make them warie of committing sinne for feare of Gods temporall judgements. Thirdly, because it is spoken only to preserue and keepe men from falling, and not to proue that they may fall from grace. So that your Argument from this place will bee no more but this: Hypocrites, presumptuous, and secure men, must beware lest they fall: therefore the Saints of God may fall from grace: which followes not at all. For that of *Hebr.* 3. 12. I answer: that it was spoken to all the Hebrewes, and not only to such of them as were the true regenerate Saints of God; and it is no more in effect but this: Brethren, let euery one of you search and trie his owne heart, for feare lest hee should haue an vnbeleeuing heart, and so should depart from God at last; which the true regenerate Saints of God, and such as are true beleeuers can neuer doe, *Ier.* 32. 40. *Iohn* 6. 68. *and* 1 *Iob.* 2. 19. And as for that of *Hebr.* 4. 1. 11. it is no more in substance but this: Brethren, you haue a gratious and pretious promise made vnto you, of entring into the heauenly *Canaan*, see therefore that you labour, and striue to enter into it, lest you come short of it, and so lose the benefit and comfort of this promise. What are these two places to this falling away from grace? surely, nothing at all. All men must examine their hearts to see whether they are sincere and vpright: all must striue to enter into Gods rest, else they shall neuer doe it. Therefore a regenerate Saint of God may fall from

from grace, is but a ridiculous and strange *Nonsequitur*. To these admonitions I will adde that of *Rom.* 11.8. a place much insisted vpon. *Be not high minded but feare.* To which I answer first, That this is spoken to all beleeuing Gentiles, who had taken vpon them the outward profession of faith, and not to the particular Saints of God, and those true regenerate men that were among them: for they need not feare a breaking off: for Christ himselfe commands them not to feare, *Luke* 12.32. *Feare not little flocke, for it is your Fathers will to giue you a kingdome.* Christ hath assured them, *that they shall neuer perish, and that none shall euer plucke them out of his, or his Fathers hands*, *Iohn* 10.28. that *Nothing shall euer separate them from that loue of God which is in Christ Iesus their Lord.* *Rom.* 8.39. and therefore they need not feare this breaking off from Christ: so that this place must bee applied to the whole visible Church of the Gentiles, and not to the Elect, faithfull, and particular Saints of God within the Church. Secondly, I answer. That this is spoken only by *way of counsell and aduice*, to admonish the Gentiles how they should carry themselues towards the Iewes, that they should not therefore contemne the Iewes and insult ouer them, because that God had cast off the Iewes, and had chosen them to be his people in their roome: but that they should carry themselues louingly and humbly towards them, because they were once the people of God, and might be so againe for ought they knew: and God might as well cast off them, if they grow insolent and sinne against them, and receiue the Iewes againe into his fauour, as hee did cast off the Iewes to receiue them. What then makes this to your purpose? God may reject the Gentiles and receiue the Iewes, therefore the true regenerate Saints and members of Iesus Christ may fall from grace, is no good consequent. Thirdly, I answer with *Anselme* in his Exposition vpon this chapter, that this place here is but a friendly admonition, and a godly exhortation, not to a seruile, but to a filiall feare which is the chiefest meanes to keepe vs close to God, and to restraine and awe vs, *so that wee shall not depart from him*, *Ier.* 32.40. *Anselme in Rom.* 11.

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therefore this being but an exhortation vnto such a grace as is one of the chiefest meanes to keepe vs from falling from the state of Grace, cannot implie a fall from grace as you pretend it doth. Lastly, I answer, that the Saints of God, they *are humble, meeke, and lowly men, they are not high-minded, nor haughtie hearted,* and they alwayes *stand in awe of God, Psal.*131. 1.2. *Psal.*39.2. *Isai.*61.1. *Math.*5.3.5. *cap.*11. 29. *Gal.*5.22,23. *and Col.*3.12. therefore they need not feare to be dissected or broken off from Christ for pride and arrogance: and so they are not within the compasse of this admonition and aduice of *Paul:* at least not within the compasse of the punishment of that sinne, which *Paul* doth here dehort the Gentiles from. All these admonitions and cautions therefore which you here obiect, make nothing at all against me: they serue only *in maiorem cautelam,* to make the Saints more wary, not lesse firme and stable in the state of grace.

9. The ninth objection which may bee framed against mee, is that of the 1 *Cor.*16.13. Watch you and stand fast in the faith, quitte you like men, bee strong. That of *Phil.*4.1. stand fast in the Lord. That of *Heb.*4.14. Hold fast your profession; That of *Rev.*2.25,46. Hold fast till I come, and the like. These exhortations intimate, that the Saints may fall from grace, else they were but idle. I answer, that you are much deceiued. For the end of these and such like exhortations, is but, *currenti calcar:* to put spurres to a running horse: to incite, incourage, and stirre vp the Saints of God to greater stedfastnesse, and immobilitie in faith: to roote, settle, and ground them more firmely in the state of grace: and to helpe them on in their constant and finall perseuerance; this is their maine and only end; that men may bee more resolute, firme, and stable, then they were before: and therefore they doe not necessarily intimate or implie, that the true regenerate Saints of God may fall from the state of grace. This I shall euidence and make plaine by some few familiar examples. A Captaine who hath a regiment of resolute and valiant Souldiers, who will rather die, then turne

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their backes and flie, being to incounter with an enemie, speakes thus vnto them. Sirs, now you must stand close vnto it, or else you are vndone: wherefore plucke vp your spirits, and your courage, shew your valour, maintaine your credit and your honour, and rather sacrifice your liues vnto the enemies sword, then staine your honour by a dangerous flight: Doe these words of exhortation and incouragement, necessarily imply, that the Souldiers would trust their heeles before their hands, and turne their backes vnto their enemies, because they are thus incouraged and exhorted for to fight? should these Soulders take these words as a disparagement and blemish to their valour? nothing lesse: for they are words of incouragement only, not of diffidence and distrust. A man that cannot swimme is fallen into a deepe, swift, and broad riuer, so that he is in danger to be drowned: one that is standing by perceiuing this his danger, casteth a rope vnto him for to pull him out; of which when he hath taken hold, hee then doth vse these words vnto him: hold fast the rope, and be sure not to let it goe, or else you will be drowned: doe these words of his implie, that the other will let goe the rope and not hold it fast? no, hee is in danger of his life, and therefore he will bee sure for to keepe his hold, though the other had neuer vsed these words unto him. So it is here: the eternall life and welfare of the Saints of God, depends vpon their spirituall prowesse, vpon their holding fast of Christ; if they should turne their backes to Sathan and flie before him, if they should let goe their hold of Christ, they were vtterly vndone for euer, and their soules should perish. Wherefore these and such like exhortations, doe not necessarily implie that the Saints of God may fall away from the state of Grace, and therefore they come not to the present purpose. Secondly, I answer, that these exhortations make wholly for mee, for they doe all implie, that the Saints of God doe stand fast and persuere continually in grace, or at least, that they may doe so, and that they may come to such a stability and firmenesse in grace, that they cannot fall away or be remoued, and therefore these

exhortations are wholly against you.

10. The tenth objection that may bee made against me, are these conditionall texts of Scripture following, *Iohn* 8.31. 51. *If you continue in my words, then are you my disciples indeed. If a man keepe my sayings hee shall neuer see death*, 1 *Cor.*15.2. *By which word you are saued, if you keepe in memorie what I preached vnto you*, 1 *Chron.*28.9. *If thou seeke him, hee will be found of thee: but if thou forsake him, hee will cast thee off for euer. Gal.*6.9. *In due time you shall reape if you faint not*, *Col.*1.21,22, 23. *You that were sometimes alienated, and enemies by your wicked workes, yet now hath hee reconciled in the body of his flesh through death, to present you holy, vnblamable, and irreprouable in his sight, if you continue in the faith grounded and settled, and bee not moued away from the hope of the Gospell which you haue heard*, 1 *Thes.* 3.8. *now wee liue, if you stand fast in the Lord*, 1 *Tim.*2.25. *Notwithstanding she shall be saued by childe-bearing, if they continue in faith, in charity and holinesse with sobrietie*, 2 *Tim.* 2.12. *If wee denie him, hee will also denie vs*, *Hebr.*3.6. *whose house are wee, if wee hold fast the confidence and reioycing of the hope firmely vnto the end, and* 2 *Pet.*1.10. *If you doe these things you shall neuer fall.* These conditionall places implie, that a true regenerate man may fall from grace, or else they serue to little purpose, they are but idle and and superfluous. To this I answer first, that none of these places were euer recorded or spoken to this end, to proue that the true regenerate Saints of God might fall away from the state of grace, neither doe they intimate asmuch: For first, some of these places proue no more but this, that none are truly regenerated and ingrafted into Christ, but such as persеuere vnto the end: this is the only end and scope of them; as that of *Iohn* 8.31. *Col.*1.21,22,23. and *Heb.*3 6 So that if you collect any argument against me from them, it must be this: None are the true regenerate Saints of God, none are reconciled truly vnto God, none are the house of God but those that continue and persеuere vnto the end: therefore, the true regenerate Saints of God may fall from grace: which consequent is quite contradictorie and repugnant to the Antecedent:

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whereas the only true conſequent from it is this; therefore the true Saints of God can neuer fall from grace. Secondly, the greater number of theſe places are no more in ſenſe, and ſubſtance but this. *Such as continue to the end, they ſhall bee ſaued*, as *Iohn* 8.51. 1 *Cor.* 15.2. *Gal.* 6.9. *Col.* 1.21, 22, 25. 1 *Tim.* 2.15. *Heb.* 3.6. 2 *Pet.* 1.10. So that your argument from them can be but this. Such only as continue to the end ſhall bee ſaued: therefore the true regenerate Saints of God may fall from grace: which is a meere ridiculous inconſequent; ſuppoſing perſeuerance in grace, and the vſing of the meanes of ſaluation, to implie a neceſſarie poſſibilitie of falling from grace, and looſing of ſaluation. Thirdly, the other places that are objected; as 1 *Chron.* 28.9. 2 *Tim.* 2.12. and that of *Rom.* 8.13. *If you liue after the fleſh you ſhall die*: are no more in ſenſe and ſubſtance but this. That if men liue vngodly liues, and doe not perſeuere vnto the end, that then they ſhall not be ſaued: this is the only, true, and proper ſenſe and driſt of theſe places and nothing elſe. What then can you collect from them? Surely no more but this. Such as forſake God and liue in their ſinnes ſhall die: therefore the true regenerate Saints of God may fall from grace. Or, if the Saints of God forſake God, and liue in their ſinnes without repentance, they ſhall die eternally, and God will caſt them off for euer. Therefore, they may fall from grace, a learned and profound inconſequent. Reader, canſt thou forbeare to wonder at ſuch arguments as theſe, which are all compoſed of ſuch ſtrange, ridiculous and abſurd conſequencies, as euen children and mad-men would bluſh for to produce them? Yea, but our learned and profound *Antagoniſts*, (who haue ſuch acute and piercing eyes, that they can prie and diue beyond the reach of ordinarie capacities, and beyond the ſenſe and meaning of the Scriptures) will obiect: *Obiect.* that all theſe places are applied to the Saints of God: and therefore if theſe Saints could not fall from the ſtate of grace, theſe conditionall Scriptures would bee idle. To this I an- *Anſw.* ſwer in the ſecond place, that the generall end of all theſe Scriptures, is not to informe the Saints of God, that they

may fall from grace, but to helpe and further them to perſeuere in grace; by exhorting them, both by the profit and the danger of perſeuering, and not perſeuering, to vſe thoſe meanes, as care, circumſpection, and the auoyding of thoſe things which would hinder them in this their perſeuerance, as might inable them to perſeuere both totally and finally, without end or interruption, with greater ſecuritie, alacritie, ſpeed and cheerefulneſſe: Wherefore they doe not neceſſarily implie, that the Saints of God may fall away from grace. If a maſter ſhould vſe theſe words vnto a ſeruant, of whoſe care and faithfulneſſe he is fully perſwaded. If thou wilt be faithfull and truſtie ſtill, and carefull in my buſineſſe, I will then reward thee well at laſt, but if thou proue falſe and negligent, I will caſt thee off. Or if a Father hauing an ingenuous, dutifull, and obedient ſonne, of whoſe dutifull and ſon-like carriage hee did not doubt, ſhould vſe theſe ſpeeches to him. Sonne, if thou continue to be ſuch a one as thou haſt beene hitherto, I will make thee mine heire: if not, I will diſinherit thee; would now the ſeruant or the ſonne, or any other that ſhould here theſe words, thinke that the Maſter or the Father, did doubt of the ſeruants or ſonnes good cariage, or that they did neceſſarily implie by theſe their words, that the ſeruant and the ſonne would take ill courſes? No man I dare ſay would be ſo ſottiſh as to make ſuch a conſtruction of theſe words, but euery one would take them as a great incouragement, as a meanes to cauſe the ſeruant and the ſonne, to continue ſuch as they had bin before, and as an antidote to keepe them from ill courſes. Iuſt ſo ſtands the caſe betweene God and his Saints. Hee is their Maſter and their Father, they are his ſeruants and his children: When therfore they heare ſuch conditionall ſpeeches in the Scripture as theſe, *If you continue ſtedfaſt in the faith, if you indure to the end, if you faint not, you ſhall be ſaued, but if you forſake me, if you giue ouer before* you come vnto your journies end, and turne backe vnto your ſinnes, I will then caſt you off and you ſhall be damned. What ſhall the Saints of God now make this expoſition of theſe and ſuch

like places, that God doth distrust them, and doubt of their fidelitie towards him, that hee is affraid that they will fall from grace, and cast off this yoke? that these speeches of God doe necessarily implie, that they may fall from grace? God forbid, for this would breed such a jealousie betweene God and his Saints, that one of them would neuer trust the other: God then should neuer trust his Saints, and so they would neuer trust him with any thing, much lesse with the keeping of their soules. Wee finde by common experience, that no man will trust another, nor yet beleeue another who dares not for to trust and beleeue him; because he reputes such a one who dares not for to trust him as his enemie, and as one that doth vilifie and disparage him: If God therefore were jealous of his Saints, who are his *friends, and his best beloued, to whom hee doth communicate his secrets and his will*, they would not, nay, they could not put their trust in him, Yea, it would cause them for to call his promises and truth into question, wherein hee hath promised to preserue them from *Apostacie, to keepe them from falling, and to put his feare into their hearts that they should not depart from him*, and the like. Wherefore they must and doe, take all these Scriptures to be nothing else, but so many motiues and incouragements, both from the danger and the profit, to stirre them vp to a finall, constant, vigilant, circumspect, and cheerefull perseuerance in grace, which is the true, the proper and only vse and end of them: So that these objections and arguments, which you frame from these and such like Scriptures, are but friuolous and idle, they are but meere inconsequencies, and come not to the purpose. Lastly, the Saints of God by the helpe and assistance of Gods Spirit, doe alwaies performe these conditions; they doe continue stedfast in the faith, they doe perseuere vnto the end, they are alwayes adding one grace vnto another, *they doe still hold on their way, they still grow stronger and stronger, they mount vp with wings as Eagles, they runne and are not wearie, they walke and doe not faint, they walke in gods statutes, and they keepe his iudgements and doe them.* *Iob* 17. 9. *Isai.* 40. 31. *Ezech.* 36. 27.

therefore they shall neuer fall, therefore they shall be saued: so that these conditionall speeches proue only, that they cannot fall from grace; becauſe that God doth alwayes inable them for to performe the conditions.

The eleuenth obiection which may be made againſt mee
11. is that of *Heb.* 10. 35, 38. *Caſt not away your confidence which hath great recompence of reward. If any man draw backe, my ſoule ſhall haue no pleaſure in him.* From whence this argument may bee framed. The Saints of God *may caſt away their confidence, draw backe from God, and looſe Gods fauour*: therefore they
Anſw. may fall from grace. I anſwer, that the Antecedent is falſe and is not warranted by the text. That the Saints of God, may *caſt away their confidence.* I anſwer, firſt, that the text it ſelfe doth not warrant it. For two reaſons. Firſt, becauſe theſe words, *caſt not away your confidence, &c.* are nothig elſe but an earneſt exhortation which the Apoſtle makes to the *Hebrewes*, to cauſe them to continue conſtant in the faith, and in the aſſurance of Gods loue to them, mauger all thoſe afflictions which did befall them: they are nothing elſe but an exhortation vnto conſtancie and perſeuerance in the ſtate of grace, and therefore they doe not imply a fall from grace. All the argument that you can haue from theſe words in this ſenſe is this. The *Hebrewes* are exhorted to perſeuere in grace, therefore they may fall from grace: which is but a nugatory, and abſurd inconſequent. Secondly, the Apoſtle tells vs in the former verſe, that theſe *Hebrewes* were aſſured of their ſaluation, *and that they knew that they had in heauen a farre better and induring ſubſtance*, then their earthly *goods* and poſſeſſions were: therefore theſe ſubſequent words of the Apoſtle, doe not neceſſarily intimate, that theſe *Hebrewes* might fall from grace, and ſo looſe that heauenly ſubſtance and treaſure of which they were aſſured: for then this would contradict his former words, and take away that certaintie of ſaluation which hee had attributed to them before. Secondly, admit that theſe *Hebrewes* might caſt away their confidence and aſſurance of Gods loue, and call their ſaluation into queſtion in times of preſſure & affliction, yet it followes

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not, that therefore they might cast away their faith, and those habits and seeds of grace which were within them: for the strongest faith may doubt and stagger now and then, and such as haue most grace, may in times of pressure and temptation, call Gods eternall loue and fauour to them into question, and yet their faith and graces may not faile. Christians may cast away or loose their confidence, and the comfortable assurance of Gods loue & fauour for a time, (which is but a degree and fruite of faith) though their faith and graces do habitually remaine within them. Wherefore make the most you can of this exhortation, your collection from it will bee onely this. The Saints of God may loose the degrees and acts of grace; therefore they may fall from the habits and state of grace: which is but a meere *Nonsequitur*. For the other part of the Antecedent, that the Saints of God may *draw backe from God, and so loose his fauour*. I answer, that if you take this word *draw backe*, for nothing else, but the losse of the degrees of their loue, and vnion vnto Christ, (which is not the meaning of the Apostle,) then I agree it. But if you take it for a totall withdrawing of their soules frō God, for a totall Apostacie and falling from God, (which is the true and proper meaning of the Apostle) then I denie it, because it is not warranted by the text. For those that thus draw backe, they are not any such as are true beleeuers, and truly ingrafted into Iesus Christ, but onely hypocrites and such as made an outward formall shew and profession of religion, and had neuer any true and justifying faith at all within them; which appeares most euidently by these two reasons, taken from the very text it selfe. *The iust shall liue by faith: but if any man draw backe, my soule shall haue no pleasure in him.* The just men who haue a true and liuing faith, are here put in opposition to those that haue it not, but only in outward shew. Those that haue this true and sauing faith, they *liue by* it, their faith doth liue and hold out euen in times of persecution, it neuer dies nor yet expires: those who haue not this true and liuing faith, and yet make an outward profession and shew of faith in times of peace, they

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alwaies doe and will *draw backe* in times of triall; *when perſecution ariſeth becauſe of the word of God, by and by they are offended, like the ſtonie ground. Math.* 13. 21. they will rather *draw backe* from God then ſuffer for him: *therefore Gods ſoule ſhall haue no pleaſure in them.* Which *Antitheſis* betweene the *iuſt, who liue by faith*, and thoſe that *draw backe*, proues vndeniablie, that ſuch as draw backe are no true beleeuers who liue by faith, but onely hypocrites and ſuch beleeuers who had no truth of grace at all within them. Secondly, it is euidently proued by the *Antitheſis* in the next inſuing verſe. *But wee* (that is wee who are true beleeuers) *are not of them who draw backe vnto perdition*: wee neuer fall from grace, nor yet deny the profeſſion of Gods name: *but of them that beleeue*
1 Pet. 1. 9. *to the ſauing of the ſoule*: our faith it alwaies continues to the end, and wee doe alwaies *receiue the end* and fruite of it, *euen the ſaluation of our ſoules.* This oppoſition therfore betweene thoſe that hold out, and thoſe that draw backe, this diſtinguiſhing and ſeuering of them doth euidently proue, that ſuch which draw backe from God are onely hypocrites, and not true beleeuers; ſo that your Antecedent is falſe, and no waies warranted by this text of Scripture, which comes not home vnto our purpoſe, and doth no waies make againſt me. Secondly, admit that theſe words are ſpoken of ſuch as haue true faith in them, yet they are but conditionall, *If they draw backe*, not abſolute and poſitiue: or they do draw backe: and therefore they proue not any thing againſt me.

12. The twelfth obiection that may bee made againſt mee, is that of *Dan.* 11. 35. *Some of thoſe of vnderſtanding* (that is, ſome of the true and choſen Saints of God) *ſhall fall, to try them, to purge them and to make them white.* From which words this argument may be framed. The true Saints of God may
Anſw. fall: therefore they may fall from the ſtate of grace. I anſwer, that the argument is falſe and followes not: becauſe this fall which the Prophet meanes in this place, is not a fall from the ſtate of grace, but a fall into afflictions and temptations: which appeares euidently by theſe vnanſwerable reaſons. Firſt, becauſe it is ſaid, that they ſhall fall *to purge them,*

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to try them, and to make them white: now this a totall and a finall fall from grace, or a fall into the mire and puddle of sin can neuer do, for these falls doe wholly contaminate and defile men, they neuer purge or purifie them: that fall which purgeth, trieth, and makes men white, is a fall into the fire of afflictions and temptations, and no fall else, 1 *Pet.* 1. 7 1 *Cor.* 3. 15. *Iames* 1. 12. *Ezech.* 22. 18. *to* 23. *and cap.* 24. 13. therefore this fall here must needes bee a fall into affliction and temptation, and no other fall. Secondly, it must needes be so by reason of the connexion with the two former verses: where it is saide: that those *of vnderstanding among the people shall fall by the sword, by the famine, by captivity, and by the spoile for many daies*: which is onely a fall into afflictions, and is the same fall which is meant in the 35. *verse*. Lastly, this must needes bee intended of a fall into affliction, and not of a fall from grace: because *verse* 32. it is saide, that *those onely that doe wickedly against the couenant shall bee corrupted with flatteries, but the people which doe know their God shall doe exploites*: they shall not fall from God, they shall not be corrupted from the Lord. This place then being onely intended of a fall into affliction and not of a fall from grace, your argument followes not, for it is no more in substance but this. The true regenerate Saints of God may fall into afflictions and temptations, therefore they may fall from grace. So this text and argument doth not hurt vs.

The thirteenth obiection that may bee brought against mee, is that of *Prou* 24. 16. *A iust man falleth seuen times*: therfore a regenerate man may fall from the state of grace. For answer, I shall deny the argument. For this fall here spoken of is onely a fall into affliction, and not a fall from grace. This is euident both by the precedent and subsequent verses. *Lay not waight (ô wicked man) against the dwelling of the righteous, spoile not his resting place: for the righteous falleth seuen times, and riseth vp againe: but the wicked fall into mischiefe. Reioyce not when thine enemie falleth; and let not thine heart bee glad when hee stumbleth, least the Lord see it, &c*: which words doe fully euidence this to be nothing else but a fall into outward 13. *Answ.*

crosses and afflictions. Secondly, if this bee not meant of a fall into afflictions, (which I grant not) yet make the most you can of it, it can bee but intended of a fall into the acts of sinne, and not of a totall and finall fall from grace. Lastly, when the righteous man falleth hee neither falls totally nor finally. For the text tells vs, that hee neuer *falls into mischiefe as the wicked man doth*; and that hee neuer falls, but presently *hee riseth vp againe*. Wherefore take this place which way soeuer you will, yet it proues nothing at all either for a finall, or a totall fall from the state of grace.

14. The fourteenth obiection which may bee pressed against mee, is that of *Paul* in the 1 *Cor.* 8. 11. *Through thy knowledge shall a weake brother perish for whom Christ dyed.* A weake brother for whom Christ died, may perish by reason of scandall: therefore a regenerate man may fall from grace.

Answ. For answer to this argument, I shall distinguish; of this word brother, and of this word perish. There is a double fraternity and brotherhood among Christians: the one internall and reall, when as two; or more, are really and truly ingrafted into Christ, and vnited and knit together in him: the other externall, when as two or more, are incorporated into one visible Church, but yet not really incorporated and ingrafted into Christ himselfe. Againe, there is a double kinde of perishing: the one spirituall when as the soule and inward man: the other corporall; when as the body and the outward man doe perish and decay: either of these may be sub-deuided into these two heads: into a partiall perishing, when as soule and body perish and decay in part: to a totall perishing, when as they perish wholly in euery part, and not in some particular part; alone; and that either for a time, or for euer. If you take a brother in this case, for one that is a brother onely in the Church, but not in Christ, I grant that such a brother as this may perish both in the inward and outward man, in part or in the whole, either for a time of for euer. But if you take a brother in this place, for one that is a brother in Christ as well as in the Church, I grant then that such a brother as this, may by reason of some scandalls perish

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in part euen in the inward man: that is, his conscience may be greiued and offended, hee may bee prouoked thereby to commit sin, to violate the law of charity, to haue vncharitable thoughts of religious men, and to distast them for a time it may somewhat abate his zeale and feruencie in the practise of religion, and coole his affection and loue to God, and so may be destroyed in part. But yet hee cannot be totally destroyed, that seede and habit of grace which is planted in his soule cannot bee vtterly abolished and rooted out by reason of any scandalls whatsoeuer, though the acts and fruites of it may bee suppressed by them for a time. So that the meaning of this place of *Paul*, if we compare it with the precedent and subsequent words, and with that place of *Math.* 18. 6. 7. *and Rom.* 14. 13. *verse* 20. is no more in substance and sense but this. That stronger Christians must so much respect the weaker, as that they must not giue them any just occasion of scandall or offence, to wound and vexe their consciences, to breed any scrupels or doubts in them, to weaken their loue to God, to discourage them in the practise of religion, or to prouoke them vnto any sinne: and not that scandals can make weake Christians in whom there is any truth of grace begun, to Apostatize, or to renounce the faith, or to fall finally or totally from grace: for this these scandals cannot do: they cannot cause any of the true sheepe of Christ, any that truly feare the Lord, or belong vnto the fold of Christ to fall from grace, or to depart from God and perish. *Iohn* 10. 28. *Ier.* 32. 40. and 1 *Iohn* 2. 19. To answer this obiection in a word. I answer, that there is a double perishing: the one in respect of such as giue the scandall and offence, the other in respect of such as doe receiue it. A weake brother may vtterly perish in respect of those that giue the scandall and offence: that is, they may doe as much as in them lies to cause him for to perish, and to renounce the faith; and therefore God will take it as ill at their hands, as if hee had actually perished: for it is onely Gods mercie which supports him, and not their scandall that offends him, that keepes him from Apostacie: therefore God is as much

offended with them as if they had perished in good earnest. But yet such a brother doth neuer actually perish in respect of himselfe: he doth neuer actually Apostatize and fall from grace. This place proues onely that hee may perish in respect of him that giues the offence, but yet not actually in respect of himselfe; and therefore it makes not against me.

15. The fifteenth obiection, is that of the 1 *Tim.*5.11,12. *The yonger widowes refuse; for when they haue begun to waxe wanton they will marry, hauing damnation because they haue cast off their first faith.* From whence this argument may be framed. Regenerate men may *cast off their first faith*, and so bee *damned* for it: therfore they may fall away from the state of grace. To

Answ. this I answer, first, that the Antecedent is false and is not warranted by this text. For *Paul* speakes not here of true regenerate men, and of such as were really ingrafted into Christ, but of young petulant, and wanton widowes, whose light and vnchast behauiour doth euidently proue, that they had no grace or faith at all within them. So that your argument hencecan be no more but this. Young, petulant, and wanton widowes may fall from grace: therefore such as are once truly regenerated may doe so to: which is no good consequent. Secondly, I answer, that *faith* in this place doth not signifie the grace of true justifying and sauing faith, but that vow of chastitie and perpetuall widdowhood, which widdowes vsed for to make in former times, when as they had their vse and place in the Church of God; as appeares by the very sense and scope of the place. Againe, damnation in his place signifies only blame or reproofe; or an Ecclesiasticall censure or punishment, as excommunication, or the like, which was vsed to be inflicted vpon delinquents in this kinde: and not eternall condemnation of soule and body in hell, or the state of damnation. So that the true and proper sense of the place is no more but this. Widdowes that breake the vow of chastity, either by marrying againe, or by incontinency, are to bee blamed and censured by the Church for breach of this their vow, because they are an occasion of scandall and reproach vnto the Church. What maket this to a totall or

finall

finall fall from grace? Surely nothing at all; and therefore I passe it ouer, without any further answer.

The sixteenth objection is this. A man man *receiue the grace of God in vaine, and beleeue in vaine,* as appeares by the *2 Cor. 6. 1. and 1 Cor. 15. 2.* Therefore hee may fall from the state of grace. I answer, first, that if you take the grace of God, for the habituall graces of Gods Spirit, and beleife for true and sauing faith; then the Antecedent is false, and is not warranted by these places of Scripture which are quoted: but if you take grace for the word of grace, and the offer of Christ to men in the Gospell, and beliefe, for an historicall and common faith (as they are taken here by the Apostle,) then the argument is false and followes not. Now that this place of *Paul* is meant onely of the *word of* grace, and of the offer of grace to men in the Gospell, and not of the habituall graces of Gods Spirit, it appeares by the coherence and dependancie of the *2 Cor. 6. 1.* vpon the *2 Cor. 5. 19, 20. God hath committed vnto vs the word of reconciliation. Now then wee are ambassadors for Christ, as though God did beeseech you by vs, wee pray you in Christs steed, bee yee reconciled to God: wee then as workers together with him, beseech you also that yee receiue not the grace of God in vaine*: which proues, that this is onely meant of the offer of grace and Christ to men, and not of the habit and seed of grace it selfe. So that your argument from hence, can bee no more but this. Men may heare the word of God in vaine: therefore the true regenerate Saints of God may fall from the state of grace: a strange inconsequent. For that of the *1 Cor. 15. 2. vnlesse yee haue beleeued in vaine*: it is not meant of a true, liuing, sauing, and justifying faith, but of an historicoll, fruitlesse, dead, and in-effectuall faith or beliefe, which did neuer truly regenerate & transforme the heart and soule of those who did injoy it. This doth fully appeare by the opposition & *Antitheſis* in the same verse. *By which yee are saued, vnlesse yee haue beleeued in vaine*: so that sauing faith is here put in opposition to this vaine beliefe, which proues that this vaine beliefe was no true and justifying faith. So that your argument from hence must

16. *Answ.*

be this. Men may looſe a vaine and ineffectuall faith; therefore the true regenerate Saints of God may fall from the ſeeds and habit of true & juſtifying faith. Secondly, I anſwer, that theſe two places proue nothing for your concluſion admitting that they were meant of true habituall grace and faith: for the one of them is but a meere exhortation, the other, a bare exception and condition, neither of them is abſolute and poſitiue. So that your argument from them can bee but this. The Saints of God are exhorted, *not to receiue the grace of God in vaine*: and they ſhall bee ſaued *vnleſſe they beleeue in vaine*, therefore they may fall away from grace: which is but an idle conſequence, and rather deſerues to be derided, then anſwered. So that this obiection, doth nothing impeach the truth of this our aſſertion.

17. The ſeuenteenth obiection againſt this preſent aſſertion, is drawne and collected from *Pſal.* 27. 9. 11. *Pſal.* 51. 11. *Pſal.* 71. 9. and from other places and prayers of this nature, and it is but this in ſubſtance. The regenerate Saints of God doe alwaies pray to God, *not to hide his face from them, not to put them away in his anger, not to leaue them nor forſake them, not to caſt them off at laſt, nor to take away his holy Spirit from them.* Therefore they may fall from grace: or elſe theſe prayers would bee but vaine and idle. *Anſw.* I anſwer, that the argument followes not, and the reaſon which you alledge for to confirme it is but friuilous. Firſt, becauſe that prayer is a chiefe meanes, to preſerue the Saints of God from Apoſtacie and backſliding, and to confirme and ſettle them in the ſtate of grace: therefore the vſe of prayer cannot imply a falling from grace. This is no good argument. The Saints of God do vſe the meanes to perſeuere: therefore they may fall from grace: becauſe the Saints cannot perſeuere in grace but by vſing of the meanes, and the vſe of the meanes is the cauſe of perſeuerance, not of Apoſtacie: this is your argument in effect. The Saints of God doe vſe prayer to God, which is a meanes of perſeuerance, therefore they may fall from grace. What a ridiculous and abſurd argument this is, let all men judge. The perpetuall care of God ouer his Saints, his euer-

laſting

lasting loue towards them, his continuall presence with them, together with the guidance and direction of his Spirit, are the chiefest causes why the Saints of God do thus persuere in grace, which though God hath promised vnto them freely, and will be sure to make them good vnto them, yet hee will haue them for to pray vnto him for the accomplishment and performance of them, that so they may bee thankfull to him for them; that so they may prise them at an higher rate, and ascribe the glory of them vnto him. Therefore their prayers vnto God to haue these promises accomplished, and made good vnto them cannot imply a finall, or a totall fall from grace. Secondly, The argument followes not, nor yet the reason which is alledged, because it makes the promises of God vncertaine euen in respect of God himselfe. God hath promised *not to leaue, nor yet forsake his children. Deut.* 31 5. *Iosh.* 1.5. 1 *Sam.* 12.22. and *Heb.* 13.6. hee hath promised them *not to cast them off. Iob* 8.20. *Isay.* 41. 9. 1 *Sam.* 12. 22. and *Iohn* 6. 37. and that his *spirit shall abide with them for euer. Iohn* 14.16,17. doe their prayers therefore vnto God, make these promises of God vncertaine in themselues, and doubtfull whether they shall bee performed by that God of truth and faithfulnesse that made them to them? God forbid: for this would bee nothing else but to make God a lyar, and to make him subiect vnto change and fickleness, *in whom there is no variableness nor shadow of turning. Iam.* 1.17. I would demand but this question of you, who presse this argument; whether your praying vnto God for his presence and spirit, doe imply that God will not giue them to you? If it doth, how *then can you pray in faith without doubt and wauering, beleeuing that you shall receiue the thing you pray for*? It is impossible for any man to pray in faith, if his prayer vnto God, did imply an incertaintie in Gods performance of the thing hee prayes for; and so it should bee impossible for any man, to haue any fruite or benefit by his prayers, because they are not made in faith. So that if this were true, your prayers must needes be faithlesse and fruitlesse; and all these gratious and comfortable promises of God, concerning the

Iames 1 6,7. Math. 11.24.

hearing

hearing and answering of your prayers, would bee of no effect or truth. If it doth not implie thus much, that God will not grant the things you pray for, how then will this your Argument follow, or stand good? If the prayers of the Saints to God, not *to cast them* off, *not to forsake them or deprive them of his presence or his Spirit*, doe not implie, that God will cast them off, forsake them, and withdraw his Spirit from them, then you can collect nothing at all against me from these prayers, no not so much as a possibilitie of falling from the state of grace. Wherefore if you will but recollect your senses, and weigh but this your Argument in an vpright ballance, you cannot but acknowledge and confesse it to be ridiculous, false, and idle, and nothing to the present purpose.

18. The eighteenth objection that may bee made against me, is collected from these words of *Paul*, *Gal.*5.4. *Christ is become of none effect vnto you, who euer of you are iustified by the law; ye are fallen from grace.* The Saints of God may fall from grace in seeking to be justified by the law; therefore they may fall away from grace.

Answ. I answer, that the Antecedent is not warranted by this place which you alledge: for the scope of this place, and of this whole Epistle, is nothing else, but to dissuade the *Galathians* from seeking iustification and righteousnesse by the Law, and to seeke justification only by faith in Christ. So that this place alleaged, is nothing else but a dehortation, and no more in sense then this; Those that seeke to be justified by the law, shall haue no benefit by the death of Christ, and therefore beware how you seeke to be justified by the law. What is this to our purpose? Surely nothing at all.

Obiect. Yea, but you will say,

Answ. that the *Galathians* fell from grace. Well, I grant it. But from what grace was this? surely the grace of God offered vnto them in the Gospell, or the grace of the Gospell, which is not here in question; but not the true and sauing graces of Gods Spirit: they fell from the doctrine of grace in cleauing to the law, not from the Spirit and habit of grace by cleauing vnto sinne. The greater part, not all the *Galathians*

fell

fell from the Gospell to the law; but that the true regenerate Saints of God which were among them did so to, that they fell away from the state of Grace, this place is not sufficient for to proue it, though you racke and wrest it to the vtmost.

The nineteenth obiection may be drawn from that prayer of *Agur. Pro.* 30.8.9. *Giue me neither pouerty nor riches, feed me with food conuenient for mee; lest I be full and denie thee, and say who is the Lord? or lest I be poore and steale, and take the name of God in vaine.* Plentie or pouertie may make a regenerate man to fall from grace, as appeares by this prayer of *Agur.* therefore regenerate men may fall from grace. 19. *Answ.* I answer: first, that plenty or pouertie may cause regenerate men to fall from grace, if God should leaue them to themselues, and not sanctifie their prosperitie or pouertie vnto them: but God doth neuer leaue regenerate men vnto themselues, he doth *neuer leaue them nor forsake them*, and hee doth sanctifie all estates and conditions of life vnto them, *making them all to worke together for their good*, *Rom.* 8.38. therefore they cannot cause them for to fall from grace: Secondly, I answer, that these words of *Agur* doe not proue that plentie or pouertie may cause regenerate men to fall from the state of grace: they only proue that they may cause them to commit many sinnes against God; which they may doe, and yet not fall from grace. *Hezechiah his heart was lifted vp with pride*, 2 *Chron.* 32.25,26. yet hee fell not away from the state of grace, but repented him of this his sinne. Plentie or pouertie they may be occasions of pride and discontent, thus much this prayer of *Agur* proues: it proues that Christians ought for to desire a competencie, and to auoide, and pray against all occasions of sinne, and this is all it proues. What consequence then can you inferre from hence? What? that the true regenerate Saints of God may fall from grace? because that *Agur* prayes to God to keepe him from the occasions of sinne? because he prayes to God to giue him perseuerance, and to remoue those lets and obstacles which might hinder him in his perseuerance? What an absurdity Heb. 13.6.

would this be? Regenerate men pray to God, to keepe them from the occasions of sinne, regenerate men vse the meanes and helpes to perseuere in grace, and remoue the obstacles that might hinder them; therefore they may fall from grace. This is all the argument that can bee collected from hence, and this all is nothing.

20 The twentieth Argument that may bee obiected against me, is taken from that of *Paul*, 1 *Thes.* 5.19. *Quench not the spirit.* The regenerate Saints of God may *quench the Spirit* of God: therefore they may fall from grace. *Answ.* I answer, that there is a double quenching of the Spirit, the one of the heate & feruencie, the other of the habituall graces of Gods spirit: the Saints of God out of idlenesse and negligence in Gods seruice, or by the commission of some sinne or other, or by the negligent and superficiall performance of holy duties may quench the feruencie, the heate and zeale of Gods Spirit, that is, of those spirituall graces which are within them (which are no more but the degrees and fruites of grace) but yet they can neuer extinguish the habituall graces of Gods spirit; for they are of *a diuine nature*, they are *an incorruptible seed, a seed which will remaine within them, a* spirituall fire *which neuer failes, and which many waters cannot quench*, as you may reade in the 1 *Pet*, 1.23. 2 *Pet.* 1.3. 1 *Iohn* 3.9. *Luke* 22,32. 1 *Cor.* 13.8. and *Cant.* 8.6,7. So that the meaning of the Apostle in this place is onely this, that the Saints of God must not neglect the sweet and comfortable motions of Gods Spirit, when as they feele them arising and springing vp in their hearts: that they must beware of abating of the edge, the feruencie, the strength, the heate and zeale of their graces: and not that they may vtterly extinguish and put out the habituall graces of Gods spirit which are in them. So that your Argument from this place of *Paul* can be but this. The Saints of God may suppresse and neglect the sweet and comfortable motions of Gods spirit, and lose the heate, the zeale, the feruencie and degrees of grace, therefore they may lose the very habits and seeds of grace; which is but a meere inconsequencie. Secondly, I answer, that

that there is a double quenching of the Spirit: first, in respect of our selues, secondly, in respect of the Spirit it selfe: The Saints of God may doe as much as in them lies to quench the Spirit of God, but yet they cannot actually quench the Spirit: the Spirit of God will not be quenched by them, but will still remaine within them, though they themselues, out of incogitancie or negligence (but neuer out of malice, and wilfulnesse) indeauour for to quench it. Thirdly, I answer, that this quenching of the Spirit of God may haue a double construction: For a man may quench the motions of Gods spirit either in respect of himselfe, or in respect of others. Now some good interpreters, expound this place of *Paul*, of the quenching of Gods spirit meerely in respect of others, making this to bee the meaning of the place. See that you incourage the Ministers of the Gospell, and not crosse, interrupt or discourage them in their preaching by your vnfruitfulnesse, or by opposing your selues against them, or by your disreport and neglect of their ministry in not repairing to their Sermons, joyning it with the insuing verse, *Despise not prophecie.* If you take the place in this sense as well you may; your Argument can bee no other then this. The Saints of God may discourage and offend their Ministers, therefore they may fall from the state of grace, which is a meere *Nonsequitur.* Lastly, I answer, that this place of *Paul*, is but a bare admonition: hee saith not, that the Saints of God doe quench the spirit, but onely admonish them not to quench it. Which doth not implie, that the Saints of God may quench the spirit, because their diligent care in not quenching of the Spirit, is the chiefest means for to preserue & keep the Spirit in them. The Saints of God must vse the meanes for to preserue the spirit in them, therefore they may quite extinguish it, is but an absurd and contradictorie Argument. So that take this place of *Paul* in what sense you will it doth not make against me.

The twentie one objection, is that of the 2 *Iohn* 8. *Looke to your selues, that wee lose not those things which wee haue wrought, but that wee may receiue a full reward.* Regenerate 21.

men may loſe the things which they haue wrought; therefore they may fall from grace. I anſwer, that the Antecedent is not warranted or proued by this place: firſt, becauſe theſe words are but a meere caution, and exhortations to the Saints, to beware leſt Antichriſt ſhould ſeduce them: therefore this being but a meere exhortation to vſe the means to perſeuere in grace, doth not, nor cannot neceſſarily implie, that the ſaints of God may fall from grace. Secondly, thoſe to whom *St. Iohn* doth vſe this exhortation; they were *the elect ſaints of God*, verſe 1. *the truth did dwell with them, and ſhall be with them for euer*, verſ. 2. they were ſuch *as ſhould abide in the doctrine of Chriſt*, verſe 9. therefore this exhortation and caution made to ſuch as theſe, doth not neceſſarily implie, that they may be ſeduced & fall from grace. For it is *impoſſible for the elect of God to bee ſeduced*, Math. 24. 24. Marke 13. 22. Reu. 9. 4. cap. 17. 8. it is impoſſible for them, *in whom the truth doth dwell and ſhould abide for euer*, for them that ſhould *abide in the doctrine of Chriſt*, to fall away from grace: therefore this exhortation being made to ſuch as theſe, cannot poſſibly implie that they ſhould fall from grace. So that take theſe words in your owne ſenſe and meaning, as if they were applied to the parties themſelues to whom *St. Iohn* writes, they doe not make againſt me. But if wee take them in their proper ſenſe, then they make leſſe againſt me then before. For the Apoſtle doth not ſay, take *heed leſt you looſe the things* which you your ſelues *haue wrought*, *but that* yee *receiue a full* reward: but *looke to your ſelues, that wee loſe not the things which wee haue wrought, but that wee may receiue a full reward.* So that here is no loſing of their owne workes, but of the workes of others: not a loſſe of their owne reward, but of the reward of others: and that not ſimplie of a reward, for that cannot be loſt, but only of a *full* and plenarie *reward.* So that the true and proper ſenſe of the Apoſtle in this place, is no more but this. Brethren, the times are very dangerous, there are *many Antichriſts come into the world*, who will labour to ſeduce you: beware then that you be not ſeduced and peruerted by them; for then wee who are the

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ministers of the Gospell, and haue preached Christ vnto you, shall partly lose the fruite of our labours, *and not receiue a full reward.* Wee shall lose the joy, the fruite, and comfort of our labour here, we shall haue no joy at all in you, or in our preaching, because you continue not in our doctrine: whereas if you did continue in it, it would euen comfort and reioyce our soules. For that which giues vs best content, and brings vs *greatest ioy* and comfort here, *is to heare that our children walke in truth,* and continue constant in the faith: *this is our chiefest and our greatest ioy, verse 4. and* 3. *Iohn* 3.4. Yea, and we shall lose some part of our reward hereafter: for the more those are who are conuerted by our ministrie, and the more constant and firme they are in the profession of the faith, the greater shall *our reioycing,* the greater shall *our reward and glory bee in the day of Iesus Christ, Phil.* 2.16. 1 *Thes.* 2.19 28. *and Dan.* 12.3. Wherefore if you haue any care or respect to vs or to our good, as well as to your owne, *then looke to your selues,* and take heed that yee be not seduced, *that so wee may not lose the things which we haue wrought, but that wee may receiue a full reward of ioy and comfort* both here and hereafter; This is the true, genuine, proper and onely sense, scope, and meaning of this place; and what makes this against me? Surely nothing at all: and therefore I will forbeare to giue any further answer to it.

The twenty two Objection is that of *Psal.* 119.176. *I haue gone astray like a sheepe that is lost, ô seeke thy seruant, for I doe not forget thy commandements.* A regenerate man may goe *astray from God like to a lost sheepe:* therefore hee may finally or totally fall from grace. I answer, that this place and argument proues nothing at all against me. For first, though a regenerate man and sheepe of Christ may stray away for a time in some by-path of sinne, yet hee is a sheepe still: A sheepe that strayeth away, is a sheepe still; his straying from the fold, doth not alter and change his nature, and make him not to be a sheepe: So one that is once a true Saint of God, and a true sheepe of Christ; though he chance to stray aside into some by-path of sinne for a fit, yet hee is still a

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Answ.

Saint of God, and a sheepe of Christ; this his straying away from God and Christ, doth not alter and change his nature, and make him not to be a sheepe of Christ, because he strayeth not away wilfully or of set purpose: so that this very comparison and similitude of *a lost sheepe* doth make against you: For Christ doth account a *lost sheepe* to be still *a sheepe*, and *doth alwayes seeke him out, vntill hee finde him, and bring him backe againe*, as we may see expresly, *Ezech.*34.16. *Math.*18. 12,13.14. *Luke* 15.4,5. and *Iohn* 17.12. Seconly, I answer that if you take all the words of the Psalmist together, this place is so farre from making against me, as there cannot be a stronger place produced for me: for though the Psalmist tells vs, *that hee had gone astray like a lost sheepe*, yet he certifieth vs withall, that euen then when as he went astray, *hee did not forget Gods commandements*: though *in his flesh hee did* Rom.7.25. *serue the law of sinne* for a time, yet, *in his minde*, his heart and spirit, *hee did alwayes serue the law of God*: and therefore did neither finally nor totally fall from the state of grace. Lastly, the Psalmist informeth vs in the three verses before this verse which is objected: that *hee had chosen Gods precepts, that his soule did long for his saluation, and that his law was his delight*: therefore it is certaine that he was neither finally nor totally fallen from the state of grace, for then hee could neuer haue done thus. So that this obiection and place makes strongly for me, not against me.

23. The twenty three obiection is this. *A member of Christ may bee made a member of an harlot*, 1 *Cor.* 6.15,16. therefore *Answ.* he may fall from grace. I answer, that the Argument followes not. For *a member of Christ may be made a member of an harlot*; that is, hee may commit fornication, and yet bee a member of Christ still: (as wee may see by the example of *Dauid*, which I shall come to hereafter.) hee may *be one body with an harlot*, and yet *one spirit with Christ*. Againe, I answer, that *Paul* in these words of his, doth not intend and aime at this, that a true regenerate man may fall quite away from grace, and be quite cut off from Christ by this sinne of fornication: this is not his drift and purpose: but the end of this

this his speech, is to dissuade the *Corinthians* from this sinne of fornication, to which they were much addicted, because their very bodies as well as their soules, were the members of Christ, and the temple of the holy Ghost, and therefore they should not defile them with this sinne of fornication, and make them members of an harlot. This is the scope, this is the drift of the Apostle in these words, this is the onely thing he aimes at, he did not so much as thinke of your collection, of a fall from grace: and therefore vnlesse you will peruert and wrest the Scriptures, and giue it such a sense and meaning, as was neuer intended by the holy Ghost, and those that penned it, you cannot say that this Scripture makes against me. I haue now (good Reader) gone thorow most of those Arguments that can be produced against me from the Scriptures: and if thou wilt but weigh them with a iudicious and impartiall eye, thou shalt finde them so disioynted, so incongruous, so indigestlie, so idle and absurd, so full of inconsequies, and grosse *Nonsequiturs*, so palpably miscollected, and incongruously wrested and extorted from the places which are cited for to warrant them, that thou canst not choose but wonder at the injudiciousnesse, and weaknesse of such as doe produce them. For mine owne part, I wonder, how any that make a vaunt or shew of judgement, wit, or learning, can be so strangely besotted, and so much ouer-seene, as to build a point of faith, and doctrine vpon such slender and injuditious collections and grounds as these; and to oppose a manifest and vndeniable truth, with these weake, childish, absurd, incongruous, injudicious and ridiculous arguments and collections, which children and schoole-boyes would blush to vrge. Certainly if it were not, that some of this sect haue a name of learning, wit, and judgement in the world, I should thinke them very illiterate and simple, very childish, sottish, and injudicious, to produce such strange collections, arguments, and conceits as these, against so euident and cleere a truth. But what shall I say? God himselfe hath besotted them with these vaine *delusions, hee hath giuen them ouer to a reprobate* and injudici-

2 Thes. 2. 10. 11.

iniuditious *sence to beleeue* those *lies* and fancies of their owne, *because they would not receiue the loue of the truth*, and submit their wills and judgements to his word: and hence it is, that they are not ashamed to broach these vaine conceites, these false collections, and injuditious (if not absurd and ridiculous,) arguments, which they themselues would scoffe at, deride, and vtterly disclaime, if they were in their right sences, and had not their faces steeled with impudencie and boldnesse. I mention this but as an *Item*, on the by. I now proceed to the insuing arguments.

24. The twentyfourth argument which may be produced against mee, is that which is the very ground, the very head, roote and fountaine of this damnable and pernitious Error, *of the finall and totall Apostacie of the Saints*: and it is onely this. A true regenerate Saint of God may commit a grosse and vnknowne sinne, and dye before hee hath particularly repented of it. Therefore he may fall away, both finally, and totally from the state of grace. *Answ.* For answer to this grand and vnanswerable objection (as our *Antagonists* repute it) I shall deny the argument, for the inconsequencie of it. Now that this argument followes not, it is euident by these insuing reasons. First, because it requires a particular and actuall repentance, after euery knowen and grosse sinne that a true member of Christ commits, as absolutely necessary to saluation; which if I should admit, it would necessarily follow, that no man could bee saued. First, because that there is no man whatsoeuer that can particularly repent, of all those particular and mortall sins which he hath committed from time to time. Secondly, because the most righteous men in the world doe no doubt commit some actuall and deadly sin or other, in thought, word, and deed, betweene the last minute & instant of their death and their last actuall repentance, of which sins they haue no time and space particularly to repent: if therefore an actuall repentance were absolutely required after euery particular act of sinne that a child of God commits, it would bee then impossible for any to bee saued: a desperate and dismall consequent; which would make the very

very stoutest of our *Antagonists* to quake and tremble, if it were admitted to bee true, as they pretend it for to bee. Secondly, this argument followes not, becaus it would either bring in that *Popish* distinction of veniall and mortall sinnes, when as the least sinnes that any man can commit, *as idle words, and thoughts*, are mortall and deadly in their owne proper nature, as appeares by *Deut.* 27. 26. *Ier.* 17 9. *Ezech.* 18.20. *Math.*5.28. *cap.* 12.37,38. *Acts* 8.22. *Gal.* 3.10. and *Ephes.*5.3,7. Or else it would make euery sinne, yea, the very least sinne that a regenerate man commits, to seuer and cut him off from Christ, and to cast him downe from the state of grace. For if any mortall sinne whatsoeuer may cut a man off from Christ, and cast him downe from the state of grace, as you affirme it may, why then should not euery sinne doe it, as well as any sinne? Euery sin is alike mortall in it selfe, and in its owne nature: and therefore euery sinne, as well ae any sinne, should cut a man off from Christ, and cast him downe from the state of grace. That which makes any sinne to cut a man off from Christ is onely this, that it is a mortall sinne: now euery sinne is a like mortall in its owne essence and nature: therefore euery sinne should cut a man off from Christ as well as any sinne: whete there is the same cause, there must needes be the same effect. Now you your selues doe grant, that euery sinne which a Saint of God commits, doth not seuer and cut him off from Christ: and if it were not so, in were impossible for any to be ingrafted into Christ, or to be saued, for before he could repent him of one sinne he would still commit another, which would hinder his insceition into Christ, and his inuesting into the state of grace, his sinnes would come so fast and thicke vpon him, that hee could neuer be ingrafted into Christ againe, and so he could not be saued. If therefore any deadly sinne that a Saint commits doth not seuer him from Christ, and cast him downe from the state of grace, then no sinne at all can doe it; because all sinnes are alike mortall in their owne nature: and so your argument doth not follow. Thirdly, this argument followes not, becaus it would make the sinnes of regene-

rate men, vtterly to abolish and roote out, that immortall seede of grace which is planted in their hearts, & make them liable to eternall condemnation: which cannot be. For Saint *Iohn* doth certifie vs in expresse words, in the 1 *Iohn* 3.9. that *whosoeuer is borne of God doth not commit sinne, for his seede remaineth in him: neither can hee sinne, because hee is borne of God.* that is, hee cannot sin vnto death, or to extirpate that seede of grace which is within him. The seed of grace is an *incorruptible* and immortall *seed.* 1 *Pet.* 1. 23. therefore no sinnes which the Saints of God commit, can suffocate or quite extinguish it. True it is that the sinnes of Gods children may crosse, hinder, and in part suppresse, the acts and fruites, the increase and growth of grace for a time, but yet they cannot quell nor quite extirpate that habit and seed of grace which is within them, they cannot make them not to bee the sons of God, the members of Christ, or the elect of God; and therefore the argument followes not. Fourthly, the argument followes not, because it would make repentance to be but a meere transient act, and not an habituall grace, or at least it would make habituall repentance, to bee of no esteeme in the sight of God: neither of which can bee admitted. For if a new and fresh repentance bee necessarily required after euery particular knowne sinne, as your argument surmiseth; then either the sinne which is committed must destroy that habituall repentance which is in men; or else the act of repentance after those knowne sinnes committed, must be a fruit of that habituall repentance which was in them before, or else it must be but a meere transient act; or else it must follow, that such as haue the habituall grace of true repentance in thē may be damned, or put into the state of damnation for want of an outward act of this their habituall repentance, at that particular time. If the sinne committed doth destroy that habituall repentance which was in them: then you will make one act of sinne to destroy an habit of grace, which cannot bee. If this actuall repentance after the sinne committed, (which you say doth cut men off from Christ, and cast them downe from the state of grace,)

bee

bee but a fruite and effect of the former habit of repentance that was in them, then they were not totally cut off from Christ, and cast downe from the state of grace, for they had still the grace and habit of repentance in them. If this actuall repentance afterwards proceed not from an habit of repentance which is wrought within them: then you make repentance to bee but a meere transient act, and not an habituall grace: which is contrary to the Scriptures, which doe make repentance to bee an habituall grace. If you grant repentance to bee an habituall grace, and yet maintaine, that the Saints of God are in the state of damnation after any grosse sinne committed, before their actuall repentance, notwithstanding they haue the habituall grace of repentance in them: then you make the habit of true repentance, to wit; the inward disposition and frame of the heart and soule, the inward hatred and antipathie against sinne, the inward tendernesse, and the habituall sorrow and griefe of heart and soule; the constant purpose of heart to forsake all sinne, and to cleaue inseperablie to Christ, to bee nothing worthin the sight of God, and to bee nothing auailable to the Saints; when as it is onely the inward and habituall disposition and inclination of the heart and soule that God requires and regards, *as an acceptable and pleasing sacrifice vnto him*, neuer respecting the outward act of repentance, vnlesse it proceed from that habit of repentance which is within vs: as you may see at large. 2 *Chro.* 34.27,28. *Psal.* 51.17. *Isa.* 57.15. 61.1,2,3. *Eze.* 36.26. & *Mal.* 3.14. Wherfore, seeing that this argument would make repentance to be a meere transient act, & not an habituall grace, and seeing it would make the habituall grace of true repentance to bee of no effect, and not sufficient to free men from damnation, it followes not. Fifthly, this argument followes not, because it would breed a great fraction and interruption in a Christian mans estate: a regenerate man, might then bee one day in the state of grace, another day in the state of damnation, a third day saued, a fourth day damned, a fifth day written in the booke of life, a sixth day rased out of it againe: the state of grace should

then beefull of fractions and interruptions, full of inconstancie, and ficklenesse, whereas the Scripture doth informe vs, that a regenerate mans estate is a constant, stable, setled, permanent, and immutable estate, and so well grounded, fixed, rooted, and established, that it cannot be shaken, moued, or totally interrupted: as you may read at large. *Psal.* 125. 1. *Psal.* 37. 24. *Psal.* 89. 36, 37. *Ier.* 31. 36, 37. *Math.* 7. 24, 25. *Luke* 6. 48. *Iob.* 36. 7. *Heb.* 12, 28. *Ephes.* 3. 17. *Col.* 1. 23. *cap.* 2. 5, 7. 2 *Cor.* 1, 21. *Rom.* 5. 2. 1 *Cor.* 16. 23. 1 *Cor.* 1. 8. 2 *Tim.* 2. 19 and 1 *Pet.* 5. 10. wherefore your argument followes not. Sixthly, the argument followes not, because it would seuere the meanes from the end, or the end from the meanes: it would seuere Gods absolute positiue and immutable decree and election, from the meanes that should execute it, and so it would make it to bee of no effect. For if repentance bee the meanes which God hath appointed his children to obtaine saluation by, as wee all know it is: then that God who hath decreed, that his elect, chosen, and true regenerated Saints should bee saued, hath likewise decreed, that they should still repent, because else this decree of his could not be executed. As God hath *giuen Christ vnto his* Saints and children, *so hee doth also together with him freely giue them all things*, that may tend to their saluation. *Romans* 8. 32. as God hath *giuen them life and godlinesse*, so hee hath giuen them *all things that belong vnto them.* 2 *Pet.* 1. 4. all things that may preserue and keep them in them. So that all whom God hath prædestinated to eternall life, he hath likewise prædestinated them to all things that are needfull and requisite for to obtaine it, else this prædestination and decree of his would be in vaine, for want of meanes to execute it. Wherefore God hauing prædestinated all such as are regenerated vnto eternall life, hee hath likewise prædestinated them for to repent of all their sins: and therefore this argument of yours which would seuer repentance from prædestination, and suppose that a regenerate man elected to eternall life might die without repentance, and so perish for euer must needes be false. Seuenthly, this argument followes not, neither

ther can it bee admitted, because it would seuer and diuide those graces of Gods spirit which cannot bee disioyned. It would seuer repentance, from faith and loue, from justification and adoption, which cannot bee disioyned or seuered from the other. For a man may commit a grosse sinne, and yet haue true and sauing faith and loue within him still: a man may bee stained with some foule and scandalous sinne, and yet not loose his *adoption* and that *seede* of grace which is within him: 1 *Iohn* 3.9. If therefore such a man as is adopted and regenerated, such a one as hath the seede of grace, and the habit of faith and loue within him, might fall from grace and perish, as you pretend hee may, then a man that is justified, a man that hath true and sauing grace within him may bee damned, and the graces of Gods spirit which are concatinated and lincked together by an inseperable vnion, might bee seuered, which were an absurd, and an impossible thing. Eightly, this argument followes not, because it derogates much from the merits and satisfaction of Iesus Christ, it puts all vpon one act of repentance, it makes our former repentance and justification by faith in Christ to bee nothing at all, it takes away all from Christs satisfaction and mediation, *who is made vnto vs of God righteousnesse and iustication and redemption*: 1 *Cor.* 1.30.31. and suspendeth all vpon our actuall repentance: which is contrary to the Scriptures. For when a man is once truly regenerated and ingrafted into Christ, though hee doth afterwards commit sinne, yet this sin of his is not imputed to him, because God lookes vpon him as hee is in Christ, who hath fully satisfied for all his sinnes, both past, present, and to come. Hence is that of the 1 *Iohn* 2.1,2. *If any man sinne wee haue an aduocate with the Father, Iesus Christ the righteous, and hee is the propitiation for our sinnes. Christ Iesus hee is our ransome and attonment. Rom.* 3.24,25. *and cap.* 5.11. *it is hee that iustifieth; who is he that condemneth?* Those who are once *in him, there is no condemnation due vnto them though they sinne. Rom.* 7.25. *cap.* 8.1. the law of the spirit of *life in Christ, hath made them free from the law of sinne and death. Rom.* 8.2. and therefore they cannot perish Rom. 8. 39. 34.

for want of one particular act of repentance, for one particular act of sinne as you pretend, vnlesse that you will derogate much from the merits and satisfaction of Christ death. Ninthly, the Antecedent is false, because, it would make one act of sinne for to destroy an whole habit of grace, which cannot bee: for if it bee true of naturall, acquisite and artificiall habits, that one or two acts that are contrary to them cannot destroy them, and that they are so setled, rooted and grounded in those subiects in which they are, that they are hard for to be lost againe or rooted out, much more must it be true, of diuine, spirituall, cœlestiall and infused habits which are wrought in mens hearts by the holy Ghost, that they cannot be rased or vtterly abolished by one actuall sinne or two, especially whenas they are not committed with a full consent. Lastly, I answer, that this argument followes not, because it doth suppose, that true grace, & a grosse notorious and knowne sin can neuer stand together, which is false, and contrary to the Scriptures. True it is, that truth of grace, and the whole body, power, and dominion of sinne can neuer stand together, they are incompatible, and cannot stand together vpon equall tearmes: but yet vpon vnequall and different tearmes they may. Truth of grace it cannot stand together with the dominion of sinne and satan, or with the power and strength of sinne: but where the kingedome of sin and Satan is shaken and brought vnder, where the power and strength of sinne is curbed, weakned, mortified and subdued by the power and strength of grace, where sin and Satan are subordinate to grace (as they are in all the true regenerate Saints of God, *who haue crucified the flesh with the affections and lusts thereof*) there they are not incompatible, they may stand both together. There is no man in the world so thoroughly mortified, and sanctified, but there are still some remainders of the dody of sinne, some parts of the old man left within him. Euery regenerate man hath flesh in him as well as spirit, and the one of these is *alwaies lusting* and striuing *against the other, so that they cannot doe the things they would. Gal. 5. 16, 17.* See this in holy *Paul Rom. 7. 15.* to the

Gal. 5. 24. Col. 3. 5.

end

end: *I know* (saith hee) *that in mee, that is in my flesh dwelleth no good thing. For to will is present with mee, but how to performe that which is good I find not. For the good that I would I do not, but the euill that I would not that I do, I finde then a law, that when I would doe good, euill is present with mee: for I delight in the law of God after the inward man: but I see another law in my members warring against the law of my minde, and bringing mee into captiuity to the law of sinne, which is my members*; which makes mee to cry out: *O wretched man that I am, who shall deliuer me from the body of this death; I thanke God through Iesus Christ. So then with the minde I my selfe doe serue the law of God, but with my flesh the law of sinne.* *Paul* had a body of sinne within him, not wholly mortified and subdued, and yet it stood together with his graces, and with his inward man. So *Dauid* and *Peter*, they committed grieuous sinnes, and yet they stood together with their graces, as I shall proue anon. The Churches of *Ephesus*, *Pergamus*, & *Thyatira*, they fell into such scandalous and grosse sins as made God angry with them, and yet they did not fall from grace: *for they did labour still in the Lords worke without fainting: they did hold fast his name, and suffer persecution for his sake: they did not deny the faith, but they kept their faith, their charity and patience* still, of which God takes speciall notice, and their *last workes were more then their first*: *Rev.* 2. 3. to 21. These Churches they had many great sinnes within them, and yet they had many excellent and pretious graces ioyned with them. *Iehosaphat* may commit *a great sinne against the Lord, in helping of the vngodly, and in louing those that hate the Lord, and yet there are good things found within him still.* 2 *Chron.* 19. 2, 3. The acts of great, infamous, and notorious sinnes doe sometimes meete and stand together in the Saints of God, but the dominion, and the power, the strength and habits of those sinnes doe neuer. The Saints of God may commit such grosse and scandalous sins, which are in their owne nature *peccata deuoratoria salutis, & vastantia conscientiam* (as *Augustine* and *Tertullian* stile them) but yet they neuer doe so waste their consciences and spoile their graces, as to roote out the very seeds and habits of their

graces,

graces, to cut them off from Christ, and to disturbe them in their state of grace; because they neuer doe commit them with an absolute and full consent and will; they neuer commit them out of a deliberate purpose, and setled resolution; but the very bent and frame of their hearts and soules, and of their inward man, which is their selfe, is alwaies set and bent against them, and turned to the Lord: they hate their sinnes and resolue against them from their soules, though now and then out of the strength of the temptation, and out of the policy of Satan they are suddainely foyled, though not vtterly cast downe and conquered with them. Wherefore seeing that this argument doth suppose, that the seeds, the habits and the truth of grace can neuer stand together with the acts of any grosse and knowne sinne, which is but a meere fiction and notion of our *Antagonists*, being *ex diametro* opposite to the expresse testimonie of the Scriptures, and hauing nothing else, but their *ipsi diximus* to warrant it, there is just cause for to deny it, both for the inconsequencies and falsenesse of it. But because this very argument (as I am informed) hath beene lately pressed, and propounded in another manner. I will propound it in the same manner as it was then vrged, and so will answere it. A true regenerate man and a member of Iesus Christ may lie long in a grosse and knowne sinne without any actuall repentance, as *Dauid* and *Salomon* did: therefore hee may fall totally if not finally from the state of grace. The argument they proue to bee true by this reason. The true regenerate Saints of God committing any grosse and knowne sins and lying in them without repentance, from the time of these sinnes committed, to the time of their actuall repentance of them, are not in the state of grace, but in the state of damnation: which they proue by these two reasons. First, because these sinnes are mortall in themselues, and exclude men quite from heauen, as appeares by. *Ezech.* 18. 20. *the soule that sinneth it shall dye.* and by the 1 *Cor.* 6. 9, 10. those that *commit* such things and sinnes as these, *shall not inherit the kingdome of God.* Secondly, because these sinnes of theirs are not forgiuen be-

Obiect.

fore

fore their actuall repentance of them, so that if they should die before their actuall repentance of them, they should be damned for them: so that in that *Interim*, and space of time betweene the sinne committed, and their actuall repentance, they are in the state of damnation, and not in the state of grace, because their sinnes are not forgiuen: and therefore the Argument followes. For answer to this maine Objection, which is the very summe and substance of all that can be objected, and the very basis and foundation of our *Antagonists* Error. I shall denie the ground and reasons which support this argument. First, I shall denie, that the Saints of God committing any grosse and knowne sinne, and lying in it for a time without any actuall repentance, are during the space and time of this their impenitencie in the state of damnation. And secondly I shall denie, that a particular repentance is absolutely necessarie to saluation, after euery particular grosse, and knowne acte of sinne which the Saints of God commit, and that those sinnes of theirs cannot bee pardoned before their actuall and particular repentance. *Answ.*

For the first of these, it will be plaine and manifest, if wee consider how farre those men must goe, that will *sinne vnto death*, or sinne so farre as to put themselues into the state of damnation. He that will sinne vnto death, or sinne so farre as to put himselfe into the state of damnation; must sinne so farre, as vtterly to separate, and cut off himselfe from Christ, vtterly to extirpate all the seeds and habits of true and sauing grace which are within him, and wholly to emancipate and inthrall himselfe to the seruice of sinne and Sathan: For as long as any man abides in Christ, and is not seuered or cut off from him, as long as any man hath any habits and seeds of true and sauing grace within him, and is not wholly inthralled and imbondaged vnto sinne, and Sathan, so that the whole intire wrath of God cannot light and fall vpon him; he is not in the state of damnation, but in the state of grace. Now none of the true regenerate saints of God can sin so far, as vtterly to seuer & cut off them-

ſelues from Chriſt, or vtterly to roote out the very habit and ſeed of thoſe true and ſauing graces that are within them, and to inthrall themſelues wholly to the ſeruice of ſinne and Sathan, ſo that the whole intire wrath of God cannot ariſe againſt them: therefore they can neuer ſinne ſo farre, as to put themſelues into the ſtate of death and damnation. This is euident by diuers pregnant places of Scripture, and by diuers reaſons. Firſt, it is euident, that a true regenerate Saint of God can neuer ſinne ſo farre, as to put himſelfe into the ſtate of death and damnation, no not for a time: becauſe he can neuer ſinne ſo farre, as to bee vtterly caſt downe from the ſtate of grace, to be vtterly cut off from Chriſt, and to be vtterly depriued of the life of grace. *Dauid* he informes vs, (*a*) *that a good man though hee fall, yet he ſhall not be vtterly caſt downe: for the Lord vpholdeth him with his hand*; and *Paul* he aſſures vs, (*b*) *that hee ſhall be holden vp, for God is able to make him ſtand.* The Saints of God, (*c*) *they may be troubled on euery ſide*, by reaſon of ſinne, but *yet not diſtreſſed*, they may be *caſt downe* by ſinne, *but not deſtroyed*: they may be (*d*) *as dying* men, and yet *behold they liue*: *as chaſtened, yet not killed*: *as ſorrowfull, yet alwayes reioycing*; *as poore, yet making many rich*: *as hauing nothing, and yet poſſeſſing all things*: they may be like (*e*) *the man that went downe from Ieruſalem to Ierico, and fell among theeues, euen wounded and halfe dead with ſinne*: their graces like thoſe of the (*f*) *Church of Sardis, may be ready to die*: the Saints of God and their graces, they may ſuffer a winter of temptation, they may bee ſicke and languiſhing by reaſon of ſinne: they may bee (*g*) *ſemianimes* as *Cyprian* ſtiles them, halfe dead, and halfe withered, but yet they are neuer wholly dead in ſinnes and treſpaſſes: when they are at the worſt and loweſt ebbe, they are (*h*) *but bruiſed reedes, and ſmoaking flaxe*, they are neuer vtterly *broken*, neuer vtterly *quenched* and put out: there are ſtill ſome breathings of grace and ſpirituall life within their ſoules, there are graces alwayes mixed with their ſinnes, there are ſtill (*i*) *ſome good things in them*, of which God takes ſpeciall notice: there is ſtill a (*k*) *little ſtrength within them*,

a Pſal.37.24.
b Rom.14.4.
c 2 Cor.4.9, 10.
d 2 Cor.6.9, 10.
e Luke 10.30.
f Reu. 3.2.
g *Lib.4. Epiſt. Epiſt. 2 Antoniano fratri.*
h Iſai.42.3. Math.12.20.
i 2 Chron. 19. 2,3. Reu 2.2, 3,4, 5,6.9 13,14. 15 19,20.
k Reu.3.2.8.

them, wherby they are inabled to recouer themselues againe, *to keepe the word of God, and not to denie his name*; and therefore by the voyce and testimonie of all these Scriptures, the true regenerate Saints of God, doe neuer sinne so farre, as to put themselues into the state of death and damnation; because they neuer sinne so farre, as to be vtterly cast downe from the state of grace, to be vtterly cut off from Christ, or to be wholly depriued of the life of grace. Secondly, the Saints of God when as they fall into any sinnes, they neuer goe so farre, as to put themselues into the state of death and damnation by these their sinnes, because the seed of grace doth still abide within them: this is *St. Iohns* reason in the 1 *Iohn* 3.9. and *cap.*5.16,17,18. *Hee that is borne of God doth not commit sinne: for his seed remaineth in him: neither can hee sinne* (that is, *hee cannot sinne vnto death*) *because he is borne of God*: The seed of grace, it is *an immortall seed*, 1 *Pet.*1.23. it is *a diuine nature*, 2 *Pet.*1.4. it *will quench all the fiery darts of the wicked*, *Ephes.*6.16. and it *cannot bee quenched or drowned*, *Cant.* 8.7. it is an *annointing that abideth in men*, 1 *Iohn* 2.27. it is such a seed, as can *die no more, death hath no more dominion ouer it*, *Iohn* 11.25,26. and *Rom.* 6.9.10.11.14. it is a seed that *proceeds from the very power of God, and of the holy Ghost*, *Rom.*15 13. 1 *Cor.*2.5. it is *wrought in* vs by the selfesame *almighty power of God, which raised vp Iesus Christ from the dead, and set him at the right hand of God in heauenly places*, *Ephes.*1. 19.20. and *cap.*3.20. therefore it cannot bee vanquished or destroyed by all the power and strength of sinne or Sathan: *the gates of hell cannot preuaile against it*, *Math.*16.18. this *power and grace of Christ in vs, is sufficient for vs*, it is *stronger then sinne or Sathan, it is able to vanquish and subdue them, and to treade and bruise them vnder our feet*, 2 *Cor.*10.4.5. *cap.*12. 9,10. *Rom.*16.20. *Ephes.*6.16. 1 *Iohn* 4.4. and *cap.* 5.4,5. No sinne that the Saints of God commit, doth vtterly destroy and roote this seede of Grace out of their hearts, it *still abides within them*, and therefore they neuer sinne so farre, as to put themselues into the state of damnation, or to fall wholly or totally from the state of grace: Hee who amidst the very

greateſt of his ſinnes, doth retaine the very habit and ſeed of grace within him, it is certaine that he falls not wholly from the ſtate of grace (for, for any man to fall totally from the ſtate of grace, and yet to retaine the very habit and ſeed of grace within him ſtill, is a plaine and manifeſt contradiction.) But the true regenerate Saints of God, and ſuch as are truly borne of God, euen amidſt the very greateſt of their ſinnes, doe ſtill retaine the habit and the ſeed of grace within them (as is euident by the premiſes) therefore it is certaine, that they fall not wholly from the ſtate of grace by theſe their ſinnes. Thirdly, a true regenerate man can neuer ſinne ſo farre, as to fall totally from grace, and to put himſelfe into a ſtate of death and damnation, becauſe he neuer ſinnes ſo farre, as to make himſelfe a ſlaue or ſeruant vnto ſinne: though ſinne be in him, yet it is in him as a tyrant and a rebell, not a King or a friend, it rules and *reignes not in him, he obeyes it not in the luſts thereof*, he neuer *yeelds vp himſelfe as* a ſeruant or a ſubject to it: *Rom.6.12. to 23. 2 Pet. 2.19. Iohn* 8.34. though he *walkes after the fleſh*, or rather is drawne violently after the fleſh ſometimes, *yet he wars not after the fleſh, 2 Cor.10.3.* hee is ſo farre from warring after it, that he alwaies wars and fights againſt it: the very ſinne and euill which he doth commit, is *the ſinne and euill which hee would not doe, Rom.7.15.* to the end, and *Gal.5.17.* hee neuer ſinnes with a full, intire, compleate, reſolued, and deliberate will, he neuer yeelds a full and perfect aſſent vnto his ſinne, there is a reluctancie, reuitancie, diſlike and hatred of it in his ſoule, and it his *inner man*, and therefore he neuer ſinnes ſo farre, as to caſt himſelfe wholly downe from the ſtate of grace, and to put himſelfe into the ſtate of death and damnation. Fourthly, Regenerate men they neuer ſinne ſo far as to fall *totally* from the ſtate of grace, no not for a time, becauſe they neuer ſinne ſo farre, as to ſeuere and cut off themſelues from Chriſt. Thoſe who euen then, when as they do commit ſinne, and whiles they haue the remainders of the old man, and of the body of ſinne continuing in them, continue ſtill in Chriſt, it is certaine that they are in the ſtate of

life

life and grace, and not in the state of death and damnation, (becauſe he that is in Chriſt the ſpring and fountaine of all grace and life, hath grace and *life within him*, and he is *wholly freed from the law of ſinne and death*, *Iohn* 5.24. 1 *Iohn* 5.12. and *Rom.* 8.2. But the true regenerate Saints of God, euen then when as they doe commit ſinne, and whiles they haue the remainders of the old man, and of the body of ſinne continuing in them, continue ſtill in Chriſt: as is euident by *Rom.* 7.15. to the end, compared with *Rom.* 8. 1, 2. where *Paul* making mention of that perpetuall combate which is betweene the fleſh and the ſpirit in euery true regenerate man, *who did with their minde ſerue the law of God, but with the fleſh the law of ſinne*: he concludes it with this Corollarie or inference. *There is therefore now no condemnation to thoſe who are in Chriſt Ieſus, who walke not after the fleſh, but after the ſpirit*: for though there be much ſinne, and corruption in them, *yet the law of the Spirit of life, hath made them free from the law of ſinne and death*: There is *now, no condemnation to them*, euen *now* whiles there is much ſinne and corruption in them, becauſe they ſtriue againſt this ſinne and corruption, they hate it, and are grieued vnder it, they obey and ſerue it not; becauſe there is an inner man, a regenerate and ſanctified part within them, which God doth moſt reſpect, which is alwaies grapling and contending with thoſe corruptions, and becauſe they are ſtill in Chriſt who hath freed them from the law of ſinne and death: Therefore becauſe the regenerate Saints of God, euen then when as they doe commit ſinne, and whiles their corruptions are hanging on them, are ſtill in Chriſt, Therefore it is certaine, that they are in the ſtate of life and grace, and not in the ſtate of death and damnation. Fiftly, the true regenerate Saints of God, when as they commit auy groſſe and knowne ſinne, euen before their actuall and particular repentance for it, are ſtill in the ſtate of life and grace, and not in the ſtate of death and damnation, becauſe they are ſtill the elected Saints, and the adopted ſonnes of God, and their names are ſtill inrolled in the book of Life. Thoſe who are ſtill the elected and adopted ſons of

God, and haue their names inrolled in the Booke of Life, it is certaine, that they are alwaies in the ſtate of grace and life, and not in the ſtate of death and damnation: (becauſe their election and adoption, they are altogether immutable, they cannot be altered or changed no more then God himſelfe.) But all thoſe who are once truly regenerated and ingrafted into Chriſt, they are ſtill the elected and adopted ſonnes of God, and their names are alwayes inrolled in the booke of Life, *Rom.*8.29.30. *Epheſ.*1.3,4,5. *Luke* 10.20. *Phil.*4.3. *Heb.* 12.13. *Rev.*13.18. and infinite other places. Therefore it is certaine, that they are alwayes in the ſtate of grace and life, and not in the ſtate of death and damnation, yea euen then when as they lie in any groſſe, ſcandalous, and knowne ſin, without any particular and actuall repentance. Sixtly, the true regenerate Saints of God, can neuer ſinne ſo farre, as to put themſelues into the ſtate of death and damnation, or to caſt themſelues wholly from the ſtate of grace, becauſe the eternall guilt and puniſhment of their ſinnes is not imputed to them, but it is alwayes done away, and vtterly aboliſhed in Ieſus Chriſt, who is their *Aduocate*, their *Mediator*, their *ſatisfaction* and *attonement*. Thoſe to whom the eternall guilt of ſinne is not imputed, it is certaine, that no ſins of theirs which they doe commit, can wholly caſt them downe from the ſtate of grace and life, into the ſtate of death and damnation: (becauſe that no man can bee in the ſtate of death and damnation, but where the eternall guilt and puniſhment of his ſinnes may be imputed to him.) But to all ſuch who are once truly regenerated and ingrafted into Chriſt, the eternall guilt of ſinne is not imputed, (no not then, when as they lie in any actuall and knowne ſin without particular repentance for it: becauſe they are ſtill in Chriſt their *Mediator*, their *Aduocate*, their *ſurety*, and the full and perfect *ſatisfaction, propitiation, and attonement for all their ſinnes*, which reaſon is fully warranted and proued by *Pſal.*32. 1,2. *Rom.*5.8,9,10. *cap.*8.1.2. 33.34. 1 *Cor.*1.30. 2 *Cor.*13.5. *Col.*2.13,14. 1 *Iohn* 2.12. and *cap.*3.6,9.) Therefore it is certaine, that no ſinnes of theirs which they doe commit, can

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euer cast them downe wholly from the state of grace and life, into the state of death and damnation: no not for that time, when as they lie in any grosse and knowne sinne, without any actuall and particular repentance for it. The Saints of God, when as they are once justified by faith in Christ, and *purged from their sinnes by his most pretious blood, they haue no more conscience of sinnes*, Hebr. 10.2. that is, their sinnes are not imputed to them: they are then justified and sanctified, not for one day, one yeare or two, but *for euer: Christ by once offering of himselfe vpon the Crosse, hath perfected for euer those that are sanctified*, Hebr. 10.14. The justification and sanctification of the Saints, extend not onely vnto some, but to all the parts & particles of their whole liues, they are neuer reiterated and repeated. For as there is but one naturall birth, *one faith, one baptisme, one death and passion of Iesus Christ*, which cannot be multiplied or reiterated: so there is but one spirituall regeneration, one inward baptisme of the spirit, one death to sinne, one justification and sanctification in the Saints, when they are once justified, sanctified, regenerated, and reconciled vnto God in Christ, they are justified, sanctified, regenerated, and reconciled vnto God for euer. God as he is but one and single in his owne essence, so he is but one, and single in his workes, he desires not to reiterate, and to doe things twice: hee made the world but once; he redeemed the world but once: he will destroy the world but once: hee giues life and being to all his creatures but once: all creatures they are borne but once, and they die but once: God neuer delights in superfluities, or changes: hee will doe nothing in vaine, and hee neuer repents him of his actions; and therefore he doth things but once; he makes his works *perfect* at the first: *Deut.* 32.4. *Whatsoeuer he doth, it shall be for euer: nothing can be put to it, nor any thing taken from it*, *Eccles.* 3.14. And therefore those who are but once justified, sanctified, and reconciled vnto God in Christ, those who are but once truly and thorowly ingrafted into Christ, *who of God is made vnto them righteousnesse, wisedome, iustification, sanctification, and redemption*: they are justified, sanctified

Ephes. 4.4, 5.

1 Cor. 1. 30.

ſanctified, and reconciled vnto God in Chriſt for euer: all *their iniquities are quite forgiuen*, all *their ſinnes are couered*; and ſo vtterly aboliſhed in the death of Chriſt, that they *ſhall be no more remembred, nor yet imputed to them*, *Pſal.*32.2,2.*Ier.*31. 34. and *Hebr.*8.12. therefore no ſinnes that euer they doe commit, *can ſeparate them from the loue of God, which is in Chriſt Ieſus their Lord*: or caſt them downe from the ſtate of grace and juſtification, into the ſtate of death and damnation. And here you muſt obſerue a difference betweene Legall juſtification, and Euangelicall juſtification. Legall juſtification, or juſtification by workes and merits, it may be vtterly loſt and aboliſhed by ſome actuall ſinne, as is euident by *Ezech.* 18. 24. For, *hee that keepes the whole law, and yet offends in one point, is guiltie of all, and curſed is hee that confirmeth not all the words of the law to doe them*: *Iam.*2.10. and *Deut.* 27.26. It is not ſo with Euangelicall juſtification, or juſtification only by faith in Chriſt: for this juſtification where once it is in truth, is neuer abrogated, diſanulled, or broken off by any ſinnes which thoſe who doe injoy it doe commit: This *free gift, it is of many offences vnto iuſtification*, *Rom.*5.18. *and the blood of Chriſt, it cleanſeth them*, not from ſome ſorts of ſinne only, but *from all ſinne*, *1 Iohn* 1.7. Chriſt by once offering vp of himſelfe, hath fully ſatisfied for all the ſinnes of all his Saints, therefore all the ſinnes that euer they commit, are vtterly aboliſhed and done away in him, they are not imputed to them, they are not put vpon their ſcore. The juſtification of the Saints by Chriſt, it is of meere grace and fauour, through the righteouſneſſe of Chriſt imputed to them, and not of any workes, merit, or diſert of theirs: Chriſt therefore hauing fully ſatisfied for all their ſins both paſt, preſent, and to come, and God hauing accepted this his ſatisfaction for them, in full recompence for all their ſinnes, when as theſe Saints of God doe ſinne againſt him at any time, the eternall guilt and puniſhment of theſe their ſins is vtterly aboliſhed and done away in Chriſt their Aduocate and Surety, and not imputed to them (for if it were imputed to them and not to Chriſt, it were vtterly impoſſi-

Rom.8.38.

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ble for them to expiate it, or to satisfie Gods justice for it, by all the prayers and teares which they could make or shed, or by any other act of theirs) and therefore these sinnes of theirs (especially since they are sinnes of infirmitie and incogitancie, and not of wilfulnesse, obstinacie, malice, or presumption) can neuer depriue and spoile them of the state of grace and iustification, nor yet put them into the state of death and damnation, no not for that *Interim* and interuenient time, which comes betweene their sinnes, and their repentance for them. Seuenthly, the true regenerate Saints of God, they are the true and liuing *members of Iesus Christ, they are bone of his bone, flesh of his flesh, and spirit of his Spirit*: 1 *Cor.*6.15.17. and *Ephes.*5.28. to 37. *they are the house, the temple, and the habitation of God and of his Spirit, Ephes.*2.22. 1 *Cor.*3.16,17. *cap.*6.19. *Heb.*3.6. 1 *Pet.*2.5. and *cap.*4.17. the whole Trinitie, *the Father, Sonne, and holy Ghost, abide and dwell in them for euer. Ps.*68.16. 2 *Chron.*7.16. *Reu.*21.3. *Ephes.* 2.22. *Iohn* 14.16,17. *Math* 28.20. 1 *Iohn* 3.24. *Ephes.* 3,17. and *Col.*1.27. and therefore when as they sinne against the Lord, and lie in any knowne and scandalous sinne without repentance, they are not in the state of death and condemnation, but in the state of life and grace. True it is, that the members of Iesus Christ, they may be feeble, sicke, and languishing for a time, by reason of sin; but yet they neuer die of sinne; they are not seuered from their head, and they neuer cease for to be members; Christ Iesus himselfe *he is their life*, their *liues* are inuolued and *treasured vp in his*: *Col.*3.3,4. *Iohn* 11.25,26. and 1 *Iohn* 5.11,12,13. *Christ Iesus hee is their life, and liueth in them; and the life which they now liue in the flesh, they liue by the faith of the Sonne of God, Gal.*2.20. and therefore Christ himselfe must cease to liue (which cannot be, *because hee being raised from the dead dieth no more, death hath no more dominion ouer him*) ere the Saints of God who are his members, and haue him for their life and soule, can die, and perish in their sinnes. This I can with boldnesse testifie and affirme, to the infinite and vnspeakable joy and comfort, of euery true and faithfull member of Iesus Christ, Rom. 6.9. Reu. 2.18.

that it is as impossible for any one, that is a true and liuing member of Iesus Christ, to die and perish, and to be broken off from him againe, as it is for Christ himselfe to die or perish, or to cease to bee: For there is the same reason of the immortality and perpetuitie of euery faithfull Christian and member of Iesus Christ, as there is of Christ himselfe: The reason why the humane nature of Iesus Christ, is immortall and perpetuall, and can die no more, is, becauſe it is vnited and knit vnto the Deitie; becauſe it is animated, *quickned*, and inliuened by the *eternall Spirit of God*. Now euery true regenerate Saint of God, is vnited and knit vnto the Deity it selfe, as well as Christs humane nature, through the humanitie of Christ, though not in the same degree: as wee may see expresly, *Ephes.* 2.20,21,22. *cap.*4.13.16. *Col.*2.19. and 2 *Pet.*1.4. *The selfe-same Almightie power of God that raised vp Christ from the dead, and the very selfe-same Spirit of God, which did animate, quicken, and inliuen Christ himselfe, doth raise vp, animate, quicken, and inliuen euery true and faithfull member of Iesus Christ*, (euen as the same soule doth animate and informe euery part and member of the same body, and as the selfe-same sappe doth nouriſh the grift and the branches, which doth nouriſh the ſtocke and the roote,) as wee may reade in expreſſe tearmes: *Ephes.*1.19,20. *cap.*2.18, *cap.* 4.4. 1 *Pet.*3.18,19. 1 *Cor.*6.17. *Rom.*8.2.9.11. 1 *Iohn* 4.17. *Gal.*2.20. 1 *Cor.*12.4,5,6. 2 *Cor.*3.18. *Iohn* 1.4.16. *cap.*17.21. 22,23. and infinite other places: and therefore seeing that all such as are the true and faithfull members of Iesus Christ, haue the same vnion with the Deitie, the same life, soule, and spirit to animate and quicken them, as the humanity of Christ hath; seeing that Iesus Christ himselfe is their life, and that they liue and moue, in him, and by him; seeing they are the house and temple, the habitation and dwelling of the whole Trinitie, it is certaine, that no sinnes which euer they doe commit, can euer raze them or destroy them, can euer seuer or cut them off from Christ, can euer wholly extinguiſh the life of grace within them, or caſt them downe from the state of grace, into the state of death and damnation,

1 Pet. 3.18. Heb.9.14.

damnation, no not for one minute, nor for that scantling of time, which comes betweene their sinne and their actuall and particular repentance for it. Let all the diuells in hell combine and plot together, they cannot solue or answere this reason here alledged.

But now here comes in a threefold and trinembred ob- *Obiect.*
jection. First, that those sinnes which the Saints of God commit they are mortall and deadly in themselues. Secondly, that they are not forgiuen to the Saints before that they haue actually and particularly repented of them. Thirdly, that the Saints of God may dye and perish in them before any actuall and particular repentance for them: and therefore the Saints of God so long as they lye in their sins without any actuall and particular repentance for them, are in the state of death and damnation, and not in the state of life and grace.

To the first of these, I answer: that it is true, that the sins *Answ. 1.*
of the Saints of God are mortall and deadly in themselues, and that they are so to all carnall and vnregenerate men who doe commit them, but yet they are neuer mortall and deadly to the Saints. If you consider the sinnes of the Saints as sins, or as they are abstracted from the Saints, then they are mortall and deadly, and haue damnation attending on them: but if you consider them as they are the sinnes of the Saints, and as they haue their existence and being in the Saints, they are not mortall and deadly *effectiue* vnto them. First, because these sinnes of theirs (as I haue formerly proued) are not imputed to them, but they are alwaies imputed to, & done away in Christ. Secondly, because the sting and venom of these sinnes of theirs, is taken away in Christ: *for* as *the sting of death is sinne*, so the strength of sinne is the law, 1 Cor. 15 55.
without which *sinne it selfe is dead.* Now Iesus Christ by his Rom. 7. 8, 9.
death and passion *hath fulfilled and abrogated the law for all his Saints*; hee *hath redeemed them from the curse of the Law, being made a curse for them*, he hath *blotted out the hand-writing of ordinances that was against them, and taken it out of the way, nayling it to his Crosse*; hee hath *freed them from the law of sin and*

death, and hath taken away the poyson, the ſtrength and ſting of ſinne and death, as we may reade: *Gal.*4.5. *cap.*5. 1. *Rom.*8.2. *cap.*10.4. *Col.*2.14.15. *Heb.*2.14. and 1 *Cor.* 15.57. and therefore they can boldly and victoriouſly cry out, *O death where is thy ſting?* ô ſinne where is thy victory and thy poyſon? becauſe that Chriſt hath pulled out the ſting of ſinne, and allayed the poyſon that was in it, ſo that it cannot hurt or kill him. Thirdly, though the ſins of the Saints are mortall in themſelues, yet God will take no aduantage againſt them for them, hee will pardon and forgiue them; hee will *paſſe them by, and remember them no more, and hee will caſt them all into the depth of the ſea. Ier.*31.34. and *Mich.*7.18. 19. and therefore theſe their ſinnes cannot bee mortall and deadly vnto them. If a man ſhould commit treaſon, for which hee deſerues to dye, if the King will either pardon it, or take no notice of it, it is not deadly vnto him that doth it, though it bee deadly in it ſelfe. God will pardon, or elſe paſſe by the ſinnes of all his Saints, hee will not take aduantage of them, and therefore though they are mortall and deadly in themſelues they are not ſo to them. Laſtly, wee haue the expreſſe teſtimonie of Saint *Iohn*, 1 *Iohn* 3.6.9. and *cap.*5.16,17,18. that the Saints of God, and *ſuch as are borne of God, can neuer ſinne vnto death*: and therefore their ſinnes can neuer put them into the ſtate of death and damnation, no not for a time. Neither will that of *Ezech.* 18.20. *the ſoule that ſinneth it ſhall dye*: nor that of 1 *Cor.* 6.9. 10. make any thing to the contrary: all that theſe two places proue is but this: that ſinne is mortall in its owne nature, that euery one ſhall beare his owne ſins, and that the *vnrighteous*, and ſuch as liue and dye in the ſinnes there ſpecified, ſuch as make a common trade of thoſe ſinnes, being neuer *waſhed, ſanctified and iuſtified from them, ſhall not inherit the kingdome of God*: neither of them proue that the ſinnes of the Saints are mortall vnto them, or that they put them into the ſtate of death and damnation. Conſider therefore the ſinnes of the Saints, as the ſinnes of the Saints, as they are inherent in, and conioyned with the Saints, and not as they are abſtract-

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ed and deuided from them; consider how God hath promised to forgiue them in his mercie and to remember them no more, and then you shall discouer and discerne your Error, and finde your selues to bee ouer-reached with a *Fallacy* and quirke of *Logicke*, in seuering those things which should not be deuided.

To the second clause of the objection, that the sins of the Saints are not forgiuen, before their actuall and particular repentance for them, and therefore after that they commit any grosse and knowne sinne till their actuall and particular repentance for it, they are in the state of death and damnation, and not in the state of grace. I answer: first, that the argument it selfe is false and followes not: which that you may the better and more perspicuously vnderstand. You must know, that when a regenerate man falls into any sinne, his repentance in this case is not required as a meanes to put a new life, and a new estate and seed of grace into him; (as it was vpon his first regeneration and conuersion vnto God,) but it is onely required, as physicke is in a sicke man, to heale him and to cure him, and to preserue that life, that estate and seed of grace which was in him before, which by reason of this his sinne, are like the graces of the Church of *Sardis*, *Reu.* 3. 2. *ready to dye*, but yet not wholly dead: and therefore euen before his actuall tepentance for his sin, he is not wholly dead in trespasses and sinnes, he is not in the state of death & damnation, but in the state of grace. I will euidence and make this cleare by some few familiar and common similitudes. Suppose a regenerate man should fall into any mortall and deadly sicknesse, which might proue his death vnlesse hee tooke some antidote and physicke to expell it, you will not presently say, that this man is but a dead man, or that hee is in the state of death, because hee is fallen into this disease: or because hee lieth sicke of it for a moneth or two without recouery: for hee hath life within him still, hee is still a liuing man, and for ought you know hee may recouer, and therefore you doe still account him, call him, and repute him a liuing man. So if a regenerate man commit a

felonie, for which his life may be drawne into queſtion: you will not forthwith determine, that heee is in the ſtate of death and damnation, becauſe hee hath committed ſuch a felonie: for it may bee, that no man will proſecute him for this felonie; or if hee be proſecuted hee may bee either acquitted, or pardoned, and ſo eſcape that death which hee did deſerue. So if a wife commit adultery, for which ſhee deſerues to be deuorced from her husband, and ſo ceaſe to be his wife, you will not preſently ſay, that this woman ir deuorced, or that ſhe is no wife, for her husband may forgiue her, and ſhe is ſtill a wife, till the deuorce be ſued out. So if a ſonne doth highly offend his gratious and louing father, for which hee doth juſtly deſerue to be diſinherited, he doth not therefore ceaſe to be a ſonne, neither is he forthwith diſinherited, but hee continues a ſonne and an heire ſtill; hee only incurs his fathers anger for the preſent, and perhaps he may receiue ſome ſtripes and correction at his hands, but neuer ceaſeth to be his ſonne and heire, till he incnrre his fathers hatred, his whole and finall diſpleaſure: till he be actually diſinherited, and utterly caſt off. Iuſt ſo is it in our preſent caſe. Sinne in the regenerate Saints of God, it is a deadly diſeaſe and ſickneſſe to the ſoule: it is ſuch a felonie as may juſtly draw their liues into queſtion before the barre of Gods Tribunall: it is ſuch an adultery as might juſtly cauſe the Lord their husband, to ſue out a bill of diuorce againſt them: and it is ſuch an offence as might moue their gratious and louing Father to diſinherit and to caſt them off. But yet they are not preſently dead, neither are they in the ſtate of death becauſe they are ſicke of ſinne: for they may recouer, and purge out this diſeaſe: yea, it is certaine, that they alwaies doe and ſhall recouer: for the Lord himſelfe is their phyſition, hee will recouer them and raiſe them vp, and reſtore them to their health againe, he will not ſuffer them to dye or periſh in this ſickneſſe of their ſinnes: they haue his owne expreſſe word and promiſe for it. *Pſal.* 41. 2, 3. *Iohn* 6. 51, 58. *cap.* 10. 28. *cap.* 11. 25, 26, *Hoſea* 14. 4. *Mal.* 4. 2. and 1 *Iohn.* 5. 11, 12, 13. and he will ſurely performe & make good his

his word to the vttermost. They are not presently in the state of death and condemnation, when as they commit any treason or felonie against the Lord, before their actuall repentance for it; for God may passe by their sinnes and treasons, and take no notice of them, hee may in his mercy pardon them, and not arraigne them for them. Yea, he will be sure for to doe it. For *hee is a God that passeth by the transgression of his heritage, hee will forgiue their iniquities and remember their sinnes no more, because hee delights in mercy, and because it is his couenant so to doe.* *Mich.*7.18,19. and *Ier.*31.33,34. If hee doth take notice of those sinnes of theirs as to scourge them for them, yet he neuer drawes them into question for their soules, hee neuer brings them into the judgement of eternall condemnation: as we may reade expresly. *Isay* 45.17 *Iohn* 3.19. *cap.*5.24. and *Rom.*8.1,2. wherefore though the Saints commit treason against the Lord, for which they deserue to be perpetually condemned, yet this their treason neuer puts them into the state of death and damnation. So when the Saints of God commit adultery against him, and such sinnes as might cause him to deuorce them from him: yet they are not presently deuorced, because they doe not presently repent: for God is a louing and kinde husband to them: hee is not easily prouoked to put them away, and to giue them a bill of deuorce vpon euery act of adultery which they doe commit: as is euident by *Ier.*3.1. *If a man put away his wife, and shee goe from him, and become another mans, shall he returne vnto her againe? but thou hast played the harlot with many louers, yet returne againe to me saith the Lord.* The adulteries of the Saints, doe neuer breake that bond of matrimonie which is betweene God and them, because God will not take aduantage of them: *hee hath married them vnto himselfe for euer, in faithfulnesse, in louing kindnesse, & in mercies: therefore will he loue them, and not cast them off*: therefore will hee not seuer or deuorce them from him. Hee hath commanded vs, *not to seperate those whom hee hath ioyned together*: therefore hee himselfe will neuer seuer nor deuorce those from himselfe whom hee hath *married and betrothed to himselfe for euer*: but

Hosea. 2,19.

Math. 19.7.

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hee will seperate their sinnes from them, that so they may not seuere or diuorce them from himselfe: and therefore when as they sinne against the Lord, they are not presently in the state of death and damnation, because they are still married to, and not deuorced from the Lord. So when the sonnes of God offend their gratious and louing father by their sinnes, they doe not therefore cease to bee his sonnes, neither are they forthwith disinherited: but they continue sonnes and heires still, and he continues to bee a gratious father to them. It may be they may incurre his anger and displeasure for a time: it may bee, *hee doth (a) chasten and correct them with the rods of men, and with the stripes of the children of men, (b) out of his fatherly care and loue vnto them, and out of a desire of their good, (c) that so they may not be condemned with the world.* But yet they neuer incur his hatred or his whole displeasure, hee neuer disinherits them or casts them out of doores: hee alwaies dealeth with them as a gratious, mercifull, and louing father, (d) *who delights in mercy,* (e) *hee will not alwaies chide them, neither keepeth hee his anger forteuer: hee will not deale with them after their sinnes, nor yet reward them according to their iniquities, but will euen pitty, spare, and pardon them, as a father pittieth, spareth, and pardoneth his onely son that serueth him.* And therefore though they sinne against their gratious Father, and lie perhaps in this their sinne for a time without repentance, yet they are not thereby disinherited nor put from the state of grace, I will now contract all this into this Syllogisme. Hee that is still aliue in Christ, and is but only sicke and not dead of sinne: hee that is onely in a meere possibilitie to be questioned, arraigned, diuorced, & disinherited for his sinne, and is not actually questioned, arraigned, diuorced, disinherited, and condemned for it. He that is more likely to liue & to recouer, more likely to escape vnsentenced and vncondemned, more likely to continue a wife and an heire vnto God, then to dye of sinne, and to be perpetually condemned, diuorced, and disinherited of God for sinne. Nay hee that is sure to recouer and neuer to die of sinne, sure to scape scot-free, and neuer to bee condemned, diuorced

a 2 Sam. 7. 14. 15. Ps. 89. 26. to 38.
b Prou. 3. 12. Heb. 12. 6. to 12
c 1 Cor. 11. 32.
d Mich. 7. 18.
e Psa. 103. 8, 9, 10, 13. Mal. 3. 17.

diuorced, or disinherited for sinne, it is vndoubtedly true, that such a one is not in the state of death and damnation, but in the state of life and grace. (For no man can be in the state of death and damnation, but such a one as is either dead in trespasses and sins; such a one as is actually condemned, diuorced, and disinherited for his sins, or such a one as is more likely to dy, to be condemned, diuorced, and disinherited, in and for his sins; then to liue, and to escape vncondemned, vndiuorced, and vndisinherited for his sins.) But all those who are once truly regenerated & ingrafted into Christ by a true and liuely faith, they are aliue in Christ, and euen then when as they lie in any knowne sin without repentance; they are but only sicke & not dead of sin: they are only in a meere remote possibility; to be questioned, arraigned, diuorced, disinherited and condemned for their sinne: they are not actually questioned, arraigned, diuorced, disinherited and condemfor it. They are more likely to liue and to recouer, more likely to escape vnsentenced and vncondemned: more likelyto continue wiues and heires vnto God, then to dye of sin, and to be perpetually condemned, diuorced, and disinherited of God for sin. Nay, they are sure to recouer, and neuer for to dye of sin: they are sure to escape scot-free, and neuer to be condemned, diuorced, or disinheritedfor sinne, as is euident by the former premises. Therefore it is vndoubtedly true, that such as are once truly regenerated and ingrafted into Christ by a true and liuely faith, euen then when as they lye in any knowne sinne without repentance, are not in the state of death and damnation, but in the state of life and grace: and so the argument which is produced followes not.

Secondly, I answer, that the Antecedent is false. For these sinnes of the Saints, they are and may be pardoned and actually forgiuen without any particular repentance for them. First, because when men are once truly justified, the eternall guilt of these their sinnes is neuer imputed to them, as I haue formerly proued: therefore a particular actuall repentance for them is not necessarily and absolutely required for to saue them and free them from damnation: Christ

Rom. 8. 2. *had made them free from the law of ſinne and death before, being made a curſe for them, that they might bee made the righteouſneſſe*
2 Cor. 5. 21. *of God in him*: therefore they might bee ſaued without this this actuall and particular repentance. Secondly, Theſe their ſins, as I haue formerly proued, did not put the Saints into the ſtate of damnation: and therefore a particular repentance for theſe ſinnes of theirs, is not abſolutely neceſſary to ſaluation. Thirdly, a particular and actuall repentance for theſe ſinnes, is not required as abſolutely neceſſary to ſaluation, becauſe a generall repentance, and an inward diſpoſition of the ſoule, without this particular, outward and actuall repentance will ſerue the turne. If a Saint of God commit any groſſe and knowne ſinne, let him haue but an vpright and ſyncere heart, which is fully and reſolutely ſet and bent againſt all ſinne, and ſtedfaſtly ſet and fixed vpon God with a deſire to cleaue faſt and cloſe to him, and to doe his will in all things: let him haue but an humble, a broken, and a contrite heart within him which trembles at Gods word, and is thorowly affected with the groſſe and generall apprehenſion of his owne vileneſſe: though he neuer pitch particularly vpon this ſinne of his, nor humble his ſoule before the Lord for this his ſinne, yet, I dare be bold to ſay, that this generall repentance of his and this inward frame, bent and diſpoſition of his heart and ſoule, ſhall ſufficiently cleanſe and purifie his ſoule from this his ſinne, and ſaue him ſo that he ſhall neuer die or periſh for it: for it is the inward and habituall repentance, the inward frame, bent, and diſpoſition of the ſoule that God reſpects more then the outward act, as wee may ſee by that of *Dauid. Pſal.* 32. 5. *I ſaid I will confeſſe my tranſgreſſions vnto the Lord, and ſo thou forgaueſt the iniquity of my ſinne*: the inward purpoſe and diſpoſition of *Dauids* heart for to repent, was ſufficient to moue God to forgiue his ſinne, before his outward, actuall, and particular repentance was expreſſed. Which proues, that though a particular confeſſion and actuall humiliation bee very fit and requiſite and neceſſary, after euery groſſe and knowne ſinne which the Saints commit, yet it is not

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absolutely necessary to saluation for an inward disposition & purpose of the heart for to repent, or a generall repentance and humiliation without this particular will serue the turne. But of this see more in the fourth answer to this argument, as it was, first propounded. Fourthly, a particular, outward, and actuall repentance for these sinnes of theirs is not absolutely required of them as necessary to saluation, because God in his mercy will passe by these actuall sinnes, or acts of sinnes, and take no notice of them, if they doe chance to forget to repent and humble their soules particularly for them: for God is *a God that passeth by the transgressions of* his people, as well as their lesser sinnes: hee out of his *charity* and loue vnto his Saints, *doth couer euen a multitude of their sinnes* and take no notice of them, when as they forget for to repent particularly of them. So true is that of *Bernard*, that the sin of the Saints of God, *vel punitur condigna pœnitentia, vel in charitate absconditur*, it is either punished with condigne repentance, or hid in mercy. I could adde more reasons for to proue, that there is no absolute necessity of a particular repentance for euery grosse and knowne sinne, but I will passe them ouer, and referre you to the answers which are giuen to this argument, as it is first propounded and objected.

Mich. 7. 18. 1 Pet. 4. 8.

De gratia, et lib. arbit: tract.

For the last clause of this obiection: that a regenerate man may dye in the very act of sin, as hee may murther himselfe, or God may smite him sudainly in the act of any other sinne, before his actuall repentance, or any other repentance else: and therefore he may dye and perish in his sinnes, and so fall finally from grace. I answer, that the argument followes not. For let any one that is a true regenerate Saint of God be taken away in the very act of any knowne sinne, before it is possible for him to repent, I make no doubt or scruple of it, but that he shall as surely be saued as if he had liued to haue repented of it: and that for these reasons. First, because this saint of God was truly prædestinated to eternall life, and therefore he cannot but be saued, or else it would follow, that a man who is absolutely prædestinated to eternall life might yet bee damned, which can neuer be proued

or admitted. Secondly, becauſe Chriſt hath promiſed that *none of his ſheepe ſhall periſh*, that none of his *Saints and children ſhall be confounded, but that they ſhall be ſure* of heauen *and eternall life. Iohn* 10.28. *Iſay.* 45.17. *Iohn* 5. 24. and *cap.* 6. 39. 40. Now all thoſe that are once truly regenerated and ingrafted into Chriſt, though they are taken away in the very act of ſinne before any repentance at all, are the true Saints and ſheepe of Chriſt, and therefore they doe not, therefore they cannot periſh in this their ſin. Thirdly, it muſt needs be ſo, becauſe God will neuer require impoſſibilities at his childrens hands, nor take the ſtricteſt courſe, and greateſt aduantage againſt them for their ſinnes. Now it it Gods owne act to take away the Saints in their ſinnes, and it was impoſſible for them to repent at all of this their ſinne in reſpect of their ſodaine ſurpriſall: if they had had ſpace & time to haue repented, no doubt but that they would haue repented them of this their ſinne, and therefore God ſeiſing on them before they could repent, wee ſhould exceedingly eclipſe the riches of Gods mercy, and of his gratious dealing with his Saints, in affirming that they ſhould be damned when as they had not ſpace to repent. Fourthly, it muſt needs be ſo, becauſe this one act of ſinne (as I haue proued to the full before) it doth not ſeuere and cut them off from Chriſt, or deſtroy out of them thoſe habits and ſeeds of grace which are planted, and ſetled in their hearts, it doth not put them into a ſtate of death and damnation, or cauſe their gracious and louing Father, who is alwaies ready to pardon and to pitty them, to diſinherite them and caſt them off, eſpecially ſeeing they neuer ſinne againſt him out of precogitated malice, or out of the ſetled purpoſe and reſolution of their hearts: and therefore though death doth cut them downe in this very act of ſinne, they cannot periſh in this act, but their ſoules are vndoubtedly ſaued, and receiued into mercy. Fifthly, it muſt needs bee ſo, becauſe this one act of ſin, it doth not take away their juſtification, or make them not to be juſtified, but only in reſpect of this particular act: it reuiues not all their former ſins againe, and therefore it puts

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them not into the state of death and damnation: a man may be an holy & religious man, he may *offend in many things*: yet hee may be holy and vpright in Gods sight and estimation, in respect of the constant holinesse and integrity of his life, though not in respect of those particular sinnes of his. Now God he alwaies lookes vnto the inward frame and disposition, the inward integritie and synceritie of the heart, to the constant tenor and carriage of his Saints, and not vnto their particular fayles and slips: if their hearts, and the constant tenor and carriage of their liues, be syncere, holy, blameless and vnspotted, God estimates and rates them according vnto this, and takes no notice of their priuate slips: hee values them according to their grace and inward, not according to their sins and outward man: and therefore God taking them away in the very act, not in the habit and the trade of sin: he will estimate and reward them according to their graces, and their inward man, according to the inward purpose, bent and clination of their soules, according to the constant course and practise of their liues, and not according to that particular and priuate act of sinne in which they dye; so that they doe not perish euerlastingly for this act of sinne, but they are certainly receiued vnto life euerlasting. Sixthly, the theefe which neuer did repent in all his life before, was saued on the Crosse, euen at the last gaspe and period of his life: therefore that God and Sauiour who was so mercifull to saue a sinner that neuer was a Saint, at the very last gaspe: will alwaies be so gratious, so louing and compassionate, as to saue a sinner at the last which was a Saint, a friend, a brother, and a best beloued vnto him before. Lastly, to shut vp all in a word or two. Admit that an actuall and particular repentance were required as a thing absolutely necessary to saluation of all the true regenerate Saints of God, after any grosse and knowne sinne committed by them; yet then I say, that when God doth take away any of his Saints, in the very act of sinne, hee doth in that very instance which hee takes them in giue them such an actuall & particular repentance, as shall saue their soules, for hee hath prædestinated them vn-

to euerlasting life; and therefore hauing predestinated them vnto the end, he doth likewise predestinate them vnto the meanes for to obtaine it. Wherefore as it is altogether impossible for to depriue them of the end, so likewise is it impossible to depriue them of the meanes which are annexed inseparably vnto it: and therfore put the worst you can imagine, yet we may safely say, that God doth alwayes giue his Saints this actuall repentance, euen in the very point and instant, when he cuts them off, (which the *Pseudolutherans*, and those that defend only a totall fall from grace, without a finall doe confesse and teach.) And therefore notwithstanding, all those sinnes they doe commit, notwithstanding, their lying in sinne for a time, or their dying in sin (I meane in the act, not in the habit and trade of some particular sin) without any actuall or particular repentance, for that sinne of theirs, they neither fall finally, nor yet totally from the state of grace. This is the maine and principall argument, this is the very knot and hinge of the question, and therefore pardon me (good Reader) though I haue beene so prolix and tedious in my answer to it.

25. The twentie fiue Argument or obiection that is made against me is, That a true regenerate Saint of God may bee excommunicated, therefore he may fall from grace. *Answ.* 1. I answer, that the Argument doth not follow. For though excommunication may seuer a Saint of God from the societie of the faithfull, and the visible Church of God for a time, to humble him for his sinne, and to make him more circumspect in his carriage for the time to come, yet it neuer doth dissect or cut him off from Christ; nay, it doth not wholly seuer and cut him off from being a member of the visible Church; for then he ought not to be assayled or admitted into the visible Church againe, vnlesse he were rebaptized: and during the time of this his excommunication he should be no better, and no more a Christian than a Turke or Heathen man: neither of which can be admitted: and therefore this excommunication, if you take it in the true and primatiue vse of it, (not as it is now commonly abused, and made

a common proces vpon pettie and trifling occasions) it only suspends men from being partakers of the priuiledges of the Church, it neuer cuts them off from being members of it. This is the opinion of *Mr. Hooker* : *in his third booke of Ecclesiasticall policie, cap. 1. pag. 88. of Bishop Abbot in his answer to Mr, Thompsons Diatriba, cap. 16. of Mr. Caluin in the 14. booke of his Institutions, cap. 12. section 9. 10. of Marlorat in his Exposition vpon the 1 Cor. 5. 5.* And I know not any Diuines either Moderne or Ancient of any note or credite, that doe affirme the contrarie; and therefore your Argument followes not.

The twenty sixe Argument which may bee made against me is this. All Infants which are baptized, they are by this their baptisme truly regenerated and ingrafted into Christ, and yet we see that many of them, doe afterwards fall totally and finally from grace: Therefore those who are once truly regenerated and ingrafted into Christ by a true and liuely faith may fall from grace. The Argument is taken for granted: and therefore the Antecedent is only to be proued. This our *Antagonists* indeuour for to doe, by Scripture, and by the authoritie and Doctrine of our Church of *England*. The maine place of Scripture which is alledged, is that of *Gal. 3. 27. As many of you as haue beene baptized into Christ, haue put on Christ* : which they say is full in point. And that this is also the Doctrine of the Church of *England*, is proued by the forme of baptisme recorded in our Common prayer Booke: where the Minister before baptisme, reciting *how Christ did blesse the little children that were brought vnto them, and rebuke his Disciples for hindering such as would bring them to him*, doth from henee exhort the people in these insuing words. *Doubt not therefore, but earnestly beleeue, that hee will likewise fauourably receiue these present Infants, that he will imbrace them with the armes of his mercie, that hee will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdome*: And againe, when as the childe is baptized, there is this forme of thanks-giuing there prescribed to vs. *Wee yeeld thee hearty thankes most mercifull Father, that* 26.

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it hath pleased thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorperate him into thy holy congregation. Which words doe fully proue, that all such Infants as are baptized, are truly regenerated: and so the Antecedent is fully proued to bee true. Because this is an argument in which our *Antagonists* doe much triumph and boast, as if wee were not able to vndergoe the charge and vigor of it; I shall indeauour to giue a full and satisfactorie answer to it, in which I shall bee forced to bee somewhat large and tedious, in respect of those many particulars which I am to giue an answer to; I will reduce them vnto these foure heads: First, I shall denie, that all Infants that are baptized, are truly regenerated and inwardly ingrafted into Christ by vertue of their baptisme. Secondly, I shall affirme, that the place of the *Galathians* proues it not, nor yet any other text of Scripture. Thirdly, I shall affirme, that it is not the Doctrine of the Church of *England*, and that these words of the Common prayer Booke doe not warrant it: And lastly, if all these faile me, I shall denie the Argument, and proue vnto you that it followes not: and that though the Antecedent and the Argument were both true, yet that they are both impertinent to our present purpose. For the first of these, that all Infants that are baptized are not by their very Baptisme truly regenerated, and ingrafted into Christ, but only Sacramentally, I shall make it good by these subsequent reasons. First, because the Sacraments doe neuer conuey any inward and spirituall grace, which may truly regenerate and ingraft men into Christ, but where there is the hand of faith for to receiue them, and that grace which is conueyed by them. This is euident by *Mark* 16.16. not he that is baptized only, *but he that beleeueth & is baptized shall bee saued; but hee that beleeueth not* (though hee be batized) *shall bee damned*; therefore it is not baptisme of it selfe, but faith which doth regenerate and saue men. So *Acts* 8. 36.37. When the *Æthiopian* Eunuch demanded of *Philip*: *behold here is water, what doth hinder mee to be baptized? Philip* returnes him this answer: *If thou beleeuest with all thine heart*

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thou maist: intimating, that his baptisme without faith, would doe him no good at all, that it could not regenerate him, nor yet conuey any grace into his soule. So *Gal.*3.26, 27. *Yee are all the children of God by faith in Christ Iesus: for as many of you as were baptized into Christ, haue put on Christ.* It was the *Galathians* faith, and not their Baptisme, which made them the adopted sonnes of God: *for in Christ Iesus neither circumcision auaileth any thing* (no nor yet Baptisme which succeedeth it) *neither vncircumcision, but faith which worketh by loue, Gal.*5.6. Baptisme without faith is ineffectuall: it may wash and purifie the body, but it can neuer wash, purifie, regenerate, and cleanse the soule, vnlesse it bee accompanied with *faith which workes by loue*, and with true repentance. *For it is faith* only *that purifieth the heart, Acts* 15. 8. it is Repentance, and not Baptisme that doth wash away our sinnes: Baptisme without repentance it cannot doe it: therefore *Peter, Acts* 2.36,37,38. doth joyne them both together. For when his auditors that *were pricked at the heart, demanded of him what they should doe?* Hee answers them thus: *Repent, and bee baptized in the name of Iesus Christ, for the remission of sinnes, and yee shall receiue the gift of the holy Ghost.* If Baptisme without repentance had beene sufficient to haue regenerated them, and purified them from their sins, *Peter* would neuer haue aduised them for to repent withall, for that had beene superfluous: but his joyning of repentance and baptisme thus together, intimates that the one is not effectuall without the other. *It is faith only that doth iustifie vs, and ingraft vs into Christ, Rom.*4.3.5. *cap.*5.1. 2 *Cor.* 13.5. *Gal.*5.6. and *Ephes.*2.8. it is faith onely that doth make the Sacraments effectuall to regenerate vs, and ingraft vs into Christ: this I am sure is the doctrine of our Church. Now all those Infants which are baptized, (no nor all those that are baptized at their ripe yeares, be they *Anabaptists*, or such as are newly conuerted to the faith) they haue not this grace of true, sauing, and justifying faith within them, and therefore they are not truly regenerated by their baptisme: As it is said of the word of God, *Heb.*4.2. *that it pro-*

fited them not, because it was not mixed with faith in them that heard it. So I may say of Baptisme, that it regenerates not all Infants, because all haue not faith that doe receiue it. Secondly, all Infants that are baptized, are not truly regenerated and ingrafted into Christ by their very baptisme, because this would make the Sacrament of baptisme effectuall to all that doe receiue it, which cannot be. First, because that this would make baptisme to bee quite different from all the other ordinances of God, and meanes of grace: For the Sacrament of the Lords Supper it profits not all alike, to all vnworthy communicants, it is the cause *of damnation*; it is a cause of grace to none, but such as doe receiue in a worthy manner: so the word of God, though it be *the sauour of life vnto life* to some, yet it is *the sauour of death vnto death* to others that doe heare it, 2 *Cor.*2:16. So it is of all the other meanes of grace whatsoeuer, they are not effectuall to worke grace in all; and therefore Baptisme cannot doe it. There is the same reason of all Gods ordinances, where one of them is effectuall, all of them are effectuall; where one of them is ineffectuall, there all of them are ineffectuall to; for else there should be a great confusion, and jarring in the ordinances of God: a man should then bee saued by one ordinance of God, suppose by Baptisme, and damned by another, by the vnworthy receiuing of the Lords Supper, or by the vnprofitable hearing of the word of God, which the God of order, peace, and vnion can neuer suffer. There is a sweet harmonie and mutuall agreement betweene all the meanes of grace, and ordinances of God, they alwayes goe hand in hand together: they all worke within the same sphere and compasse, one of them is no larger then the other: where one is effectuall there the others are, or at least may be to: Wherefore since the other ordinances of God, are not effectuall to regenerate, and to worke grace in all, no more can Baptisme doe it. Secondly, Baptisme cannot regenerate all alike, because circumcision which was a type of Baptisme, did not doe it. *All those that were circumcised with the outward circumcision of the flesh, were*

1 Cor. 11.27. 29.

not

not circumcised with the inward circumcision, of the heart and spirit, whose praise is not of man but of God, Rom. 2.28,29. therefore all those that are outwardly baptized with water, are not *inwardly baptized with the holy Ghost and with fire.* Baptisme Math 3, 11.
is come in the place of circumcision, and therefore it must be of the same effect as circumcision was, and so it is. For as there was an outward circumcision of the flesh which was common to all, and an inward circumcision of the heart, which was proper only to the elect of God: so there is an outward Baptisme, *or putting away of the filth of the flesh only,* 1 Pet. 3. 12.
which is common to all, but saues none: and an inward baptisme of the Spirit, *which is the answer of a good conscience towards God*: this is the Baptisme which doth regenerate *and saue men*, of which all that are baptized are not partakers, but only such as are elected to saluation. Thirdly, all that are baptized are not alike regenerated by their baptisme, because this would take away the libertie of Gods Spirit, *which breatheth when and where it listeth, Iohn* 3.8. It is only the Spirit of God which doth regenerate men: if men *bee borne but of water*, and not *of water and the spirit* both, they *cannot enter into the kingdome of heauen, Iohn* 3.5. If then euery one that were baptized, be by his baptisme necessarily, and truly regenerated, the libertie and freedome of Gods Spirit should be restrained, and must of necessitie breathe vpon euery one that is baptized whether it will or no, whereas Christ himselfe tells vs euen in this very case of baptisme and spirituall regeneration, *that the Spirit bloweth where he listeth*: he is not Iohn 3.8.
confined to any person, place, and ordinance, but hath his owne libertie to worke, when and where hee will; which libertie this doctrine of yours would restraine. Fourthly, all those who are baptized are not forth-with regenerated, and ingrafted into Christ by vertue of their baptisme: because this would take away all election and reprobation: this would make all Infants that are baptized to bee necessarily saued, if they die before yeares of discretion, though God hath otherwise determined of them: or else it would seuer true regeneration, and sanctification from election, making

ſuch to be truly ſanctified and regenerated, as were neuer elected to ſaluation: which cannot be, becauſe election is the only cauſe of true regeneration; and true grace and regeneration are proper only to the elect of God: (as I haue proued at large in my firſt Argument drawne from God,) or elſe it would make all men to be elected to ſaluation, and ſo conſequently to bee ſaued: which as it is falſe and contrary to the Scriptures, ſo it makes againſt you to, for then none could fall from grace. Now none of theſe three conſequencies can be admitted; and therefore, your Antecedent, that all who are baptized, are truly regenerated and ingrafted into Chriſt cannot be true. Fiftly, if your Antecedent were true, it would bring in what popiſh doctrine, that the Sacraments doe *ex opere operato*, conuey grace to men, that the bare act of Baptiſme, or of receiuing the Lords Supper, ſhould of it ſelfe, without any reſpect of the perſons, that are partakers of theſe Sacraments, conuey grace to all that come vnto them. Sixtly, all Infants that are baptized, are not truly regenerated and ingrafted into Chriſt by their very baptiſme, becauſe then the time of their regeneration, repentance, conuerſion, and effectuall calling; ſhould alwaies be accounted from the time of their baptiſme: but this wee all know is falſe. For ſome wee know are regenerated, called, and conuerted in their youth, ſome in their middle age, ſome in their old age, but all after Baptiſme; and we doe alwaies account them to be regenerated, conuerted, and effectually called, not from the time that they are baptized, but onely from the time that they doe repent them of their ſins, and turne from all their euill wayes, to ſerue the liuing God in holineſſe and newneſſe of life: God and men account the time of mens regeneration and ingrafting into Chriſt, not from the time that they are baptized, but from the time that they are effectually called and conuerted vnto God, beeing made new men, and new creatures, which they were not before: therefore they were not truly regenerated and ingrafted into Chriſt by their very baptiſme, for then, their effectuall vocation ſhould bee accounted from the time of

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their baptiſme only, and not from any other time. Seuenthly, it is plaine and euident, that Infants who are baptized, are not alwayes truly regenerated and ingrafted into Chriſt by their very baptiſme, becauſe that after their baptiſme, and before their effectuall calling and conuerſion vnto God, the whole old man, the whole body of ſinne, and the luſts of the fleſh, are as ſtrong and vigorous in them, as if they had neuer beene baptized; Chriſtians that are baptized before they are called and conuerted, are for the moſt part, as ſinfull, wicked, and euery way as vitious and prophane as Heathens and Infidells, that neuer were baptized: therefore it is certaine, that they were neuer truly regenerated and ingrafted into Chriſt by baptiſme. For true regeneration, it doth alwayes alter and change mens corrupt natures, it makes them *new men and new creatures: it mortifies their earthly members; it caſts out the old man, and the body of ſinne, and crucifies the fleſh with the affections and luſts thereof: Iohn* 3.5.5. *Rom.*8.13. *cap.*12.1,2. *Gal.*5.16.24. and *Col.*3.5.8,9,10. and therefore it is euident, that all Infants are not truly regenerated and ingrafted into Chriſt by their very baptiſme: becauſe *the old man, the body of ſinne, the fleſh, and the luſts thereof*, are as ſtrong and vigorous in them, from their very infancie to their conuerſion, as if they had neuer beene baptized. Eigthly, all Infants that are baptized cannot be regenerated and really ingrafted into Chriſt himſelfe by vertue of their baptiſme, becauſe they are not all elected to ſaluation, nor all included within the couenant of grace. Baptiſme is effectuall vnto none, but to ſuch as are the true Spouſe and Church of Chriſt, to ſuch as are within the new couenant of Grace, and to ſuch as are the true and faithfull ſeed of faithfull *Abraham*. For, *Chriſt hee gaue himſelfe* only *for the Church* (which all the Fathers and Orthodox Diuines, both of our owne and other Churches, affirme to bee only the number of the elected Saints of God, and no others) *that hee might ſanctifie and cleanſe it, with the waſhing of water by the Word; that hee might preſent it to himſelfe a glorious Church, without ſpot or wrinkle, or any ſuch thing: but that it* Ephes.5.25.26.

ſhould be holy and without blemiſh. Chriſt doth waſh and ſanctifie his *body* and his *Church*, and none but they; now all that are baptized, they are not the true *body* and *Church* of Chriſt, becauſe they are not all elected to ſaluation, therefore they are not truly regenerated and ingrafted into Chriſt by baptiſme. All that are baptized are not within the new couenant of grace and mercy, they are not the true *ſeed of faithfull Abraham*, nor the *true Iſrael of God.* Many there are that are baptized, that were neuer truly included within the couenant of grace: the law (*a*) *of God was neuer written in their hearts*, nor yet ingrauen *in their inward parts:* God did neuer (*b*) *ſprinkle them with pure* water, nor yet *cleanſe them from all their filthineſſe*: he neuer gaue *them a new heart*, nor yet an *heart of fleſh*: he *neuer put his Spirit within them, nor cauſed them to walke in his ſtatutes and doe them*: hee neuer ſaued them *from all their vncleanneſſe*; he neuer became (*c*) *a husband to them:* hee neuer choſe them to bee (*d*) *a royall Prieſthood, an holy nation, a holy nation to himſelfe*: and therefore they were neuer truly within the couenant of grace. Many there are who are baptized, and yet they were neuer the *heires of promiſe*, nor *the faithfull ſeed of faithfull Abraham: Iſhmael was circumciſed* as well as *Iſaac*, *Gen.17.25,26.* yet he was not of *the promiſed ſeed, hee was borne after the fleſh, and not after the ſpirit*, *Gal.4.28,29,30. Simon Magus was baptized* as well as any others, and yet he was not regenerated, *hee was ſtill in the gall of bitterneſſe, and in the bond of iniquitie*, *Acts* 8.13. *to* 25. hee was not an heire and childe of promiſe. *All are not Iſraell which are of Iſraell: neither becauſe they are the ſeed of Abraham are they all children: but in Iſaac ſhall thy ſeed be called: That is, they which are the children of the fleſh, thoſe are not the children of God: but the children of the promiſe are counted for the ſeed*, *Rom.9.6,7.8.* The promiſes of God, and the couenant of God, belong onely *to the ſons of faithfull Abraham*, to the *children of the promiſe*, and the *righteous ſeed*, which are only the *elect of God*, and *ſuch as the Lord our God ſhall effectually call*, *Acts* 2.39. *Tit.*1.1. and *Rom.* 4.11,12,13.16.24. Now all thoſe that are baptized, they are not

a Ier.31.31. 32.
b Ezech.36. 26. to 30.
c Ier.31.31.
d 1 Pet.2.9.

not the elect of God, they are not the righteous seed or children of promise, they are not within the new couenant of grace, and therefore, they haue no fruite nor benefit, no true regeneration and incision into Christ by their baptisme. I will contract this reason into this Syllogisme. If all those that are baptized, are not of the true Church and body of Christ, if they are not within the new couenant of grace, if they are not the promised seed, and the elect of God, then all that are baptized are not regenerated and ingrafted truly into Christ by their baptisme, (For as Circumcision was, so Baptisme is, nothing else, but a *seale of the new Couenant, and of the righteousnesse of faith*: and so it doth regenerate and ingraft none into Christ, but by estating of them in this new Couenant of grace.) Now none can bee estated into this Couenant, but such as are within it, such as are the righteous seed, the heires of promise, the true Israell, the true Church and body of Christ, and the elect of God; because the Couenant belongs to none but them, and none can haue any benefit by the Seale, that haue not an interest and share in the deed and Couenant it selfe.) But all those that are baptized, are not of the true Church and body of Christ, they are not within the new couenant of Grace, they are not the promised seed and the elect of God: (as I haue proued.) Therefore all that are baptized are not regenerated and ingrafted truly into Christ by this their baptisme. Lastly, the Scriptures are expresse in it; that many are circumcised *outwardly in the flesh*, who were neuer *circumcised inwardly with the spirit, in the foreskin of their hearts*: *Deut*, 30.6. *Ier.*9.26. and *Rom.* 2.28,29. that many are *outwardly baptized and washed with water, which are not inwardly baptized with the holy Ghost and with fire, nor washed with the washing of regeneration, and the renewing of the holy Ghost*, *Math.*3.11. 1 *Pet.*3.21. and 2 *Pet.*2.3. And therefore all these places of Scripture, which speake of this inward baptisme of the Spirit, are onely attributed and appropriated to the elect and beleeuing Saints of God, and to no others, and not to all that are baptized: as you may see, *Math.*3.11, Rom.4.11.

Acts

Acts 2.38,39. *Rom.*6.2.to 7. *Gal.*3.26,27. *Titus* 3.5. 1 *Pet.*3. 21. *Iohn* 3.5,6,7,8. *Epheſ.*5.25,26,27. 2 *Tim.*2.19. *Ezech.*36. 26,27. *Marke* 16.16. and *Col.*2,11,12. Which will giue an anſwer to all the Fathers which are obiected to the contrary. Who when they ſay of Baptiſme: *that it is* (d) *the death and expiation of ſinne, the cauſe of regeneration and renouation, the way of heauen, the regeneration of the ſoule, the grace of adoption* and the like: they ſay not that it is ſo to all that are baptized outwardly, but to the elect and choſen of God, and to the faithfull in Chriſt Ieſus: Neither doe they ſpeake it of the outward baptiſme of water, but only of the inward baptiſme of the Spirit, which is proper only to the elect of God. And that all that are baptized, are not regenerated and ingrafted into Chriſt by this their baptiſme, but only the elect of God, and ſuch as are true beleeuers, it is euident by the expreſſe words and teſtimonie of the Fathers: of *Tertullian lib.de baptiſmo, of Hilarie: Com: in Math. Canon.*10.*of Auguſt: cont. Donat.lib.*5.*cap.*24.*& de vnitat. Eccleſiæ, cap.*19. and of *Hierome, Com. in Gal. lib.*2.*vpon the words of Paul, Gal.* 3.17. And of this opinion is *Peter Lumb.lib.*4.*Diſt.*4.*cap.*3.*Caluin. Inſtit.lib.*4.*cap.*15.*ſect.* 15.17. 22. *cap.*16.*ſect.*9. *Marlorat, Expoſit: in Acts* 2.38. *in Rom.*2.25. *in* 1 *Cor.*12.13. *in Gal.* 3. 27. and in 1 *Pet.*3.21. *Iohn Frith a martyr in his treatiſe of Baptiſme: Hooker,lib.* 5. *of Eccleſ.Pol. ſect.*58.59.63.64. *Dr. Abbot* Biſhop of *Salisburie: In Thompſ: Diatr. cap.*7.*Dr.Benefield de Perſeuer: Sanctorum, lib.*1.*cap.*14. *Zanchius, Bucer, Melanthon, Beza, Dr.Francis white, Iewell, Willet, Maſter Fox.* all other Orthodox Diuines, both of our owne and other Proteſtant Churches are of the ſame opinion; and I know not any Father, or orthodox writer, that holds the contrary: yea, this is the expreſſe doctrine of our owne, 27. Article, and it is Mr. *Rogers* his obſeruation in his ſecond propoſition raiſed from this Article, and therefore we need not for to queſtion it. But now you will obiect, that the holy Ghoſt doth alwaies accompany the Sacraments, and workes effectually in them, if there be no impediment on our parts, but now in all infants that are baptizad, there is no impedi-

(d) *Tert. de Baptiſ. lib.cap.*5.*Baſil Exhortatio ad baptiſ. Oratio.* 1. *Gregor. Nyſſ. Oratio de baptiſmo.*

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ment to hinder the effectuall working of the holy Ghost; and therefore the holy Ghost workes effectually in them to regenerate them. I answer, that it is true that the holy Ghost doth alwaies accompany the word and Sacraments (yet not as an effect, but as a concomitant of them) where men are fitted and prepared to receiue them, in a godly, faithfull, and religious manner; the holy Ghost doth alwayes worke effectually by them, when as they meete with such persons and subjects, as are capable to receiue them in a gratious & holy manner; but where men are not fitted and prepared to receiue these Sacraments and meanes of grace, there the holy Ghost doth not accompany them: as we may reade at large, *Ezech.* 2.5. *Math.* 13.4. *to* 10.18. *to* 24.2 *Cor.* 2.15, 16. *Heb.* 4. 2. & *c.* 6.7.8. Now all infants they are not fitted and prepared to receiue the meanes of grace, or the Spirit of grace which should regenerate them, because they want faith and knowledge, to receiue them and apply them: and therefore in respect of this impediment, Baptisme doth not worke effectually in them, to change them and regenerate them. Secondly, admit that faith is not necessarily required to make Baptisme effectuall, yet all Infants, nay most Infants that are baptized, are not regenerated by their baptisme, because they are not all elected and ordained to eternall life. The meanes of grace, and the Spirit of grace which accompanies them, doe neuer worke powerfully and effectually vpon any, but vpon such as are predestinated and ordained to eternall life, as you may see expresly by *Act* 2.39 *c.* 13.48. *Rom.* 8. 28,29.30. *cap.* 11.5.7.8. *Ephes.* 1.4.5. *and Tit.* 1.1. now all Infants that are baptized, are not predestinated to eternall life, for then they could neuer perish or fall from grace; and therefore baptisme and the holy Ghost doe not worke effectually on them to regenerate them. But you will say, if Infants that are baptized are not regenerated, to what end and purpose is their baptisme? To this I answer first, that though baptisme doth not truly regenerate all Infants that are baptised, and ingraft them truly into Christ, yet it is of much vse and purpose to them. For first, it seales all the

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promiſes and couenants of God vnto them, and giues them an intereſt and right vnto them, if they will imbrace them when they come to yeares: Secondly, it makes them Chriſtians, and incorporates *them into the Church*, making them
1 Cor. 12. 13. viſible members of the viſible Church, and giuing them an
Arti. 27. intereſt in all thoſe priuiledges which the Church inioyes. Thirdly, when men are once in truth regenerated, it makes the match betweene Chriſt and them to be of greater validitie, it increaſeth and ſtrengthened their faith, and knits them cloſer vnto God: it makes them more carefull to auoide all kinde of ſinne, and to obey and ſerue the Lord in all things: the very remembrance of that vow and couenant which they haue made to God in baptiſme, will make them more diligent and carefull for to pleaſe the Lord, and to reſigne and giue vp their ſelues wholly vnto him. Fourthly, I anſwer, that though Infants that are baptized, are not truly regenerated by their baptiſme, that is, they are not ſo farre regenerated as to haue any habit, ſtocke, and ſeed of true and ſauing grace wrought within them, yet thoſe whom God hath ordained to eternall life are ſo farre cleanſed and waſhed by their baptiſme from the guilt of originall ſinne, that if they die in their infancie, before their actuall regeneration and reall conuerſion vnto God, they ſhall bee ſaued: and therefore though Infants are not really and truly regenerated by their baptiſme, yet they receiue much fruite and benefit by it in theſe foure reſpects, and ſo it is not to no purpoſe. Secondly, I anſwer, that the end of baptiſme is not to regenerate men, neither was regeneration the end why baptiſme was inſtituted. For if baptiſme had beene inſtituted of purpoſe to regenerate men, then men in the Apoſtles times ſhould alwayes haue beene baptized before they did beleeue; but men in the Apoſtles times that were not formerly conuerted vnto Chriſt, nor borne of Chriſtian parents, were not to be baptized before they did belieue: as is euident by *Marke* 16, 16. and by the example of the *Eunuch*, of *the* 3000. *conuerts*, of *Cornelius*, the *Iaylor* and others: as you may ſee *Acts* 2. 37, 38. *cap.* 8. 36. *to* 40. *cap.* 10.

10.44. to the end, and *cap* 16.31. 33.34. therefore the end of baptisme is not regeneration, for then men should haue beene baptized before they did beleeue, that so they might be regenerated, and not haue beene regenerated by faith first, before they had beene baptized. Againe, if the principall and chiefe end of Baptisme had beene for to regenerate men, then those men who were regenerated, should not haue bin baptized, because they were regenerated before, & so their baptisme had bin but meerely superfluous: but those who haue bin truly regenerated, haue bin afterwards baptized: as you may see by these expresse testimonies of Scripture, *Mat.* 3.6. *Acts* 2.37.38. *ca* 8.36. *to* 40. *ca.* 10.44. *to the end*; *Acts* 16.14.15.31.33.34. therefore the end why baptisme was instituted, was not for to regenerate men. Why then may you say was baptisme instituted? I answer, that it was instituted to these ends. First, it was instituted in the place of circumcision, to the intent that it might seale the couenant and promises of God vnto the Gentiles, as circumcision did vnto the *Iewes*: for which reade *Acts* 2. 39. and *Rom.* 4. 11. Secondly, it was instituted as a type and signe, to signifie vnto vs, that as the water it selfe which wee vse in baptisme doth wash away the filth of our bodies, so the blood of Iesus Christ doth wash and purge away the filth and corruption of our bodies, and the sin of our soules: as you may see *Rom.* 4. 11. *Tit.* 3.5. *Col.* 2. 11, 12. 1 *Pet.* 3. 21. and 1 *Iohn* 1. 7, 9. Thirdly, it was instituted, to incorporate men into the visible Church, and to interest them into the priuiledges and benefits which the Church injoyes. *Mat.* 28. 19. *Act.* 2. 37 38 39. *ca* 9. 18, 19. Fourthly, it was instituted to distinguish Christians, from vnbeleeuing Iewes and Heathen men: baptisme, it is the character & badge of Christians, whereby they are distinguished from Turkes and Infidels, it is the outward stampe and seale whereby they are knowne to belong to Christ. Lastly, it was instituted to knit men faster and to bring them nearer vnto Christ, and to make them more diligent and carefull for to serue and please him, to abandon and auoide all kinde of sinne, and to sticke more fast and

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close vnto the truth, by considering that vow and covenant which they made to God when as they were baptized: as you may see: *Rom.*6.1. to 9. *Gal.*3.27. *Math.*28.19,20. and 1 *Cor.*1.13. these were the many ends why baptisme was instituted and not of purpose to regenerate men; and therefore though children are not regenerated by their baptisme, yet they must be baptized in obedience to Christs institution, and to these seuerall ends which are vsefull, profitable and comfortable. And thus much for the first thing the which I vndertooke to answer, that all infants that are baptized are not regenerated.

2. I come now to the second, to proue, that *Gal.* 3. 27. *As many of you as haue beene baptised into Christ, haue put on Christ*, makes not against me. For first, I say, that it is one thing to *be baptized into Christ*, and another thing *to be baptized in the name of Christ*: to be *baptized into Christ*, is to be incorporated and ingrafted into Christ by faith: as appeares by verse 26. 28. *for yee are all the children of God* (not by baptisme) *but by faith in Christ Iesus, and yee are all one in Christ*: so that the connection of these words with the precedent and subsequent verses proues, that to bee baptized into Christ, is not to bee baptized with water in the name of Christ, but to be ingrafted, and vnited vnto Christ by faith: so that the sense of the place is no more but this; those that are incorporated and ingrafted into Christ by faith haue but one Christ: and not, all of you who haue beene baptized haue put on Christ. Now that this should bee the literall meaning of the words, I proue it by two reasons. First from the very phrase which the Apostle vseth: for this phrase *baptized into Christ*, is vsed in no other text of Scripture, vnlesse it be in *Rom.* 6. 3. where it signifieth not the outward Sacrament and act of baptisme, as some would haue it, but only our true insition and ingrafting into Christ: in all other texts of Scripture besides these two: this phrase of *baptizing into Christ*, is not vsed: all that is said is but this, *they were baptized*, or *baptized in the name of Christ, or in the name of the Father, the Sonne, and the holy Ghost.* So that the very phrase it selfe doth sufficiently

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proue, that to be baptized into Christ, is no more then to be incorporated and ingrafted into him. Secondly, this is euident by that restriction and limitation which *Paul* vseth in both these places. You know that he wrote his Epistles, to the whole Churches of *Galatia*, and *Rome*, and to all those that were baptized among them, but not to any who were not baptized: now *Paul* doth not say either in *Gal.*3.27. or *Rom.* 6.3. that all that were baptized, were *baptized into Christ*; or that all that were in those Churches *had put on Christ*; but *so many of vs as were baptized into Christ, were baptized into his death*: and *as many of you as haue beene baptized into Christ haue put on Christ*: so that this restriction and limitation of *Paul* in both these places, restraining this *puting on of Christ*, to those only that *were baptized into Christ*, and not to all those to whom he wrote, or to all such as were baptized; proues vndeniablie, that it is one thing to be baptized into Christ, and another thing to be baptized: that all that are baptized, are not baptized into Christ, and so not truly regenerated and ingrafted into Christ by their very baptisme. But least this answer should not satisfie vnquiet spirits, that I may stop vp their mouthes and leaue them no euasion. I answer. Secondly, that those *Galathians* to whom *Paul* writes, who had put on Christ by their baptisme, they were men of ripe yeares, and they did repent and beleeue Christ Iesus before they were baptized, because they were but newly conuerted from Gentilisme and Idolatrie vnto the faith: and therefore they hauing faith and repentance before they were baptized, might *put on Christ* by their baptisme, that is, they might put him on in a greater measure: and yet it followes not, that all infants that are baptized doe likewise put on Christ as well as they, because they want that faith and repentance which those *Galathians* had. Thirdly, I answer: that these words of *Paul* are only restrained to such of the *Galathians* as were the sonnes of God by faith in Christ Iesus, and the true *elect seede of faithfull Abraham*: as is euident by *ver.*26.29. they are not spoken indefinitely to all the *Galathians* that were baptized & admitted into the Church:

therefore all that these words proue, is only this; that the elect and faithfull children of God, do put on Christ in their baptisme; and not that all wicked, reprobate, and vnregenerate men, or all that are baptised doe so to. Fourthly, If you will take *this baptizing into Christ*, for the meere outward Sacrament and act of baptisme, I answer then, *that this putting on of Christ*, here mentioned, is nothing else but the putting on of the name, doctrine and profession of Christ, and not a putting on of the image, the nature and the graces of Christ. So that the Apostles words and meaning are in effect and substance no more then this. As many of you as are baptized, haue put on the name and profession of Iesus Christ, you haue vowed to forsake all other things and doctrines whatsoeuer, and to bee to him alone; you haue couenanted to depend wholly vpon him, and to follow his counsell in all things: therefore seeing that you haue put on the name and profession of Iesus Christ, seeing you haue sworne alleageance vnto him, and haue taken him for your Priest, your Prophet, and your King: be yee now directed, ruled and gouerned by that Word and Gospell which hee hath deliuered and commended to you; and not by the *Law* which was only *a Scoolemaster to bring you vnto Christ:* remember that Christ died for you, & you were baptized into him, and not into the Law, and therefore seeke your justification, righteousnesse and happinesse not from *Moses* or the *Law*, but from Iesus Christ alone, who hath redeemed and freed you from the Law. If you will but consider the scope, and drift of the whole Chapter, you shall finde this to be the only thing that the Apostle aymes at in these words, to beate the *Galathians* from the *Law*, because they were *baptized into Christ*, and had put on the profession of his name and Gospell, and not the profession of the *Law*: wherefore this *putting on of Christ*, being not a putting on of his image, nature, and graces, but of the profession of his name and Gospell, this place makes nothing to this position, that all such as are baptized are truly regenerated by their baptisme, because all that put on the outward profession of the name of Christ,

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doe not put on the inward image, the inward graces and spirituall nature of Christ. Lastly, I answer, that if you take this *putting on of Christ*, for regeneration and the putting on of the nature, image, and graces of Christ, and *this baptizing into Christ*, for meere and common baptisme, and as the cause of this regeneration and *putting on of Christ*. I answer, that these words of the Apostle do not warrant it. For first, the Apostle saith not, that *as many as haue beene baptized haue put on Christ* by their baptisme; all hee saith is only this, that *as many of them as haue beene baptized into Christ, haue put on Christ*: this they might doe, and yet not by their baptisme, but by some other meanes, therefore this place proues nothing. Secondly, the Apostle tells vs, that they *put on Christ*, not by their baptisme, but by their faith: for hee certifieth in the former verse. *Yee are all the sonnes of God by faith in Christ Iesus*; and then come in these words with reference to the former: *for as many of you as haue beene baptized into Christ, haue put on Christ*: so that the *Galathians* did put on Christ by their faith, not by their baptisme. That which is the instrument and cause of putting Iesus Christ on, must be that which makes men the sonnes of God, that which stampes the image of Christ vpon them, that which brings Christ into their soules, and ingrafts them into Christ, that which inables men to take, and to receiue Christ Iesus: now it is not baptisme, but faith only which doth this: it is faith only that ingrafts men into Christ, and *makes them the sonnes of God. Gal.* 3. 26. *Iohn* 1. 12. it is faith only *that brings Christ Iesus into mens soules. Gal.* 2. 20. *Ephes.* 3. 17. it is the hand of faith only that takes Christ Iesus, that applies him, and puts him on: *in Iesus Christ neither circumcision anaileth any thing, nor uncircumcision but faith which worketh by loue. Gal.* 5. 6. And therefore take this place of *Paul* how you will, it proues not, that all those that are baptized are truly regenerated. If any other places of Scripture are obiected to the contrary, the former answers will fully satisfie them.

Thirdly, I say, that this is not the doctrine of the Church

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of *England*, and those words which Mr. *Mountague* hath cited out of the Common-prayer Booke doe not proue it. For that which is saide of infants which are to bee baptized in our Common-prayer Booke in the forme of baptisme: doubt not therefore but earnestly *beleeue that Christ will imbrace them with the armes of his mercy, that hee will giue them the blessing of eternall life, and make them partakers of his euerlasting kingdome*; if you take it in the right sense, it is no more in effect then this. That it is Christs will and pleasure that infants should be baptized, and that hee hath a fauour and respect vnto them: but that all infants that are baptized are in truth regenerated that it proues not: Mr. *Mountague* indeed as if *hee were not acquainted with the Liturgie and publike religious seruise of our Church, vnlesse it were* to correct it, *and to cauell at it*, for which hee taxeth and condemneth others who are lesse guilty then himselfe: would haue the word in the *preterperfect tence*, citing this word *hath*, for *wilt*: because he would wrest the words to his purpose; but the words are in the *future tense*, and are no more in effect then that which I haue said before. Indeede the wordes after baptisme are in the *preterperfect tence*. We *yeeld thee hearty thankes most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy congregation.* Which words proue not that all infants which are baptized are by their very baptisme, truly regenerated and ingrafted into Christ: because these words (and so the others before baptisme) are not generall and vniuersall, but they are limited and restrained to one particular infant, or those particular infants which are then to be baptized, whose absolute and definitiue estate is only knowne to God and not vnto the Church. Our Church out of charity, because shee knoweth nothing to the contrary, doth beleeue, that euery particular infant that is baptized is regenerated, that is, *sacramentally*, or (because you will haue it so, Mr. *Mountague*) *really and spiritually*, yet shee beleeueth not, that all infants that are baptized are spiritually and truly regenerated by

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their baptisme, and ingrafted into Christ; that Mr. *Mountague* (as well read as hee is in the Common-prayer Booke,) cannot shew mee. If you now obiect, that that which is true of euery *indiuiduall* is true of the whole *species*, and therfore if our Church beleeue, that euery particular infant that is baptized is regenerated, therefore that shee is of opinion that all are so. I answer, that the rule is false: for there are many things which may bee saide and predicated truly, or at least charitablie of Indiuidualls, which are false of the whole *species* and cannot bee applied to it. A man may say, hee ought to say of euery particular, and euery indiuiduall man in the world, that hee may beleeue, hee may repent, and he may bee saued, because hee hath no warrant to the contrary, and hee cannot know whether God hath otherwise disposed of him: yet a man cannot say that all men shall be saued, that all men may beleeue and repent, because it is contrary to the reuealed will and word of God. So a man may and ought to say of euery particular infant which is baptized that hee is regenerated, because he knowes not any thing to the contrary. (Indeede afterwards if hee see him liue a wicked and vngodly life, he may then safely say, that hee was not regenerated by his baptisme, because his life and workes declare as much) but yet no man can safely say, that all that are baptized are spiritually, really and effectually regenerated, because it is not so reuealed in the Scriptures. This charitable opinio then of the Church of *England* being restrained to indiuiduall & particular infants, and not extended and inlarged to all such as are baptized, warrants not Mr. *Mountagues* collection from it. That all infants which are baptized, are truly spiritually and effectually regenerated. Which answers likewise, the words in the *Catechisme*: for there the childe in the second answer, answeres only for himselfe, that by his baptisme, (not all that were baptized) but *I was made a member of Christ, a childe of God and an inheritor of the kingdome of heauen*: that is, I haue a right and title to all those by my baptisme, if I will lay hold on them, and take possession of them by faith: my baptisme giues me a title to

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them, but doth not giue mee actuall and full possession of them, For these words in the *Rubricke before the Catechisme. That children being baptized haue all things necessary for their salvation*: the meaning is no more but this. That baptisme without faith, knowledge, loue and actuall repentance is sufficient for to saue such children as dye before yeares of discretion, because God will not require impossibilities at their hands, and such conditions which they were not able to performe. Or else, that children by their baptisme are admitted into the Church, and haue an interest in all those priuiledges and means of grace which are necessary to saluation: what is this to purpose, that all infants that are baptized are spiritually and truly regenerated? Yea, but the *Rubricke* saith, that if *they dye before actuall sinne they shall bee vndoubtedly saued.* That is, such infants as are baptized and dye before actuall sin are saued, because our Church knowes nothing to the contrary: shee knowes not whether God hath otherwise disposed of them. But yet it is not there recorded that all infants that are baptized are regenerated and saued: or that such infants which fall away from the sacramentall grace which they receiued, should haue beene saued if they had died before actuall sinne. Wherefore in any wise mans judgement that hath his wits and senses about him there is nothing in the *Booke of Common-prayers* to warrant this assertion. That all such as are baptized are truly and spiritually regenerated: it is only Mr. *Mountagues* false and brainsicke conceite who torments and rackes our *Common-prayer Booke* to defend his Error. But admit, that this were the receiued opinion and doctrine of the Church of *England*, that all infants are by their very baptisme truly regenerated and ingrafted into Christ; then Mr. *Mountague* you are in this *Dilemma*: then you must grant this to be the doctrine of the Church of *England*, that those who are truly regenerated may both totally and finally fall from grace which I haue proued to be false, or else you must of necessitie grant, that none who are baptized fall from grace, which is contrary to your owne assertion: or else you must needes

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grant, that all such as are baptized are not regenerate, which is contrary to that for which you do so much contend: so that turne which way you will, you are but in a maze and labyrinth, and fettred in the gines of your owne argument. Againe I would but demand this question of *Maister Mountague*, whether this be an article of his *Creede*, that all infants that are baptized, are *truly regenerated by the holy Ghost*, that they are *partakers of eternall life, and of Christs euerlasting kingdome*, as you say our Common prayer booke affirmes? If you beleiue it not, why then doe you presse it vpon vs; or why do you not beleiue, that which you say our Church beleiues? If you beleiue it, how then can your doctrine of a totall and finall fall from grace stand together with it? if you beleiue that all infants that are baptized, *shall haue euerlasting life, and be made partakers of Christs kingdome:* you must of necessity beleeue, that they shall perseuere in grace vnto the end: hee that beleeues that the end shall certainly be obtained, must as certainly beleeue that the meanes which must obtaine this end shall be vsed to: and therefore if you beleeue that all infants that are baptized shall haue euerlasting life and injoy Christ kingdome, you must likewise beleeue, that they shall perseuere, and neuer fall from grace. If you say, that you do not absolutly beleeue, *that they shall haue euerlasting life, and bee made partakers of Christs kingdome*, but only conditionally: if they perseuere in the grace receiued in their baptisme. I answer, that if you doe absolutely beleeue *that they are regenerated*, why doe you not as absolutely beleeue, that they shall *haue euerlasting life and be made partakers of Christs kingdome*? they are both recorded in the same tearmes, they are knit together in one sentence, one following vpon the necke of another: they are both set downe as absolutely and positiuely as the other: therefore you must beleeue all of them to be alike absolute, and then you cannot beleeue that euer they should fall from grace: for then they could not be made *partakers of Christs kingdome* and of euerlasting life: or else you must make them all conditionall, and beleeue that those infants which are

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baptized are regenerated if they perſeuere in grace, elſe that they are not regenerated by their baptiſme, which would falſifie this your propoſition, that all infants are truly regenerated by their baptiſme: which propoſition as you ſee, is no waies warranted by the *Common-prayer Booke*, or by the Church of *England*.

4. Laſtly, admit that all infants that are baptized are regenerated, and that this were warranted by *Gal.* 3.27. and by the doctrine of the Church of *England*, yet I ſay that this argument followes not, nor is not to the purpoſe: for the queſtion is not, whether infants, & other men may fall totally or finally from that ſacramentall grace which they receiue in baptiſme: but whether *vere fideles, whether ſuch as are truly regenerated & ingrafted truly into Chriſt by a liuely faith, may fall totally or finally from the ſtate of grace, of the ſtate or iuſtifying faith?* Now ſacramentall grace and regeneration is one thing, and this ſtate of true & ſauing grace, and of juſtification by faith is another: if we admit that infants once baptized haue a ſacramentall grace within them, which is nothing elſe but a freedome from the guilt of originall ſinne: yet no man I thinke can be ſo abſurd as to ſay, that they haue any habituall graces, or any liuing and juſtifying faith within them: for they want reaſon and vnderſtanding to apply the word and promiſes of God, and to vſe theſe meanes which ſhould beget theſe graces in them. And therefore ſeeing that the grace which children and others receiue from baptiſme is but ſacramentall, far different from the grace of which our controuerſie and queſtion is, if wee grant the whole argument to be true, yet it is nothing to the purpoſe. And ſo much in anſwer to this twenty ſixth argument, in which I haue beene ouer tedious, by reaſon that our *Antagoniſts* rely ſo much vpon it.

27. The twenty ſeuenth argument which may be objected againſt mee, is from particular examples, which may be reduced to three heads. The firſt, of *Adam* and the Angells: the ſecond, of particular and whole Churches: the third, of particular and priuate Saints.

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The first argument from Examples, is drawne from *Adam* and the Angells. *Adam* and the Angells who were of an higher alloy then any regenerate Saints of God now are, they fell from the state of grace: the one totally, the other finally. Therefore the true regenerate Saints of God, whose grace, are inferiour vnto theirs, may fall totally and finally from grace as well as they. 1.

I answer, that the Argument followes not, because there is a great difference betweene the graces which the regenerate Saints of God injoy, and that grace which *Adam* and the Angels had. For first, that grace which *Adam* and the Angels had, it was in their owne possession and custodie, they themselues were the gardians and keepers of it. But that grace which the regenerate Saints of God doe now injoy, it is not in their owne keeping, they themselues are not the gardians and preseruers of it: but it is God himselfe who keepes it and preserues it in them by his power. This is euident by the 2 *Tim.* 1.14. *That good thing that was committed to thee, keepe by the holy Ghost which dwelleth in vs*: the holy Ghost himselfe who begins, doth likewise gard and keepe the graces of the Saints. So in the 1 *Pet.* 1.5. *Who are kept by the power of God through faith vnto saluation*: the power of God, it doth not onely keepe the Saints vnto saluation, but it preserues and keepes their faith to. So in the 2 *Tim.* 1.12. *I know whom I haue beleeued, and I am perswaded, that he is able to keepe that which I haue committed to him against that day.* The *faith* of the Saints it *doth not stand in the wisdome*, and custodie *of men, but in the power of God*, 1 *Cor* 2.5. *Ephes.* 1.19,20. and *cap.* 3.20. and the Saints of God they doe not preserue and keepe their graces, or themselues, but their graces and their persons are garded, preserued, and protected by God himselfe, by Father, Son, and holy Ghost, and that continually: as you may reade *Psal.* 4.8. *Psal.* 12.7. *Psal.* 66.9. *Ps.* 121. 3. to the end: *Psal.* 125.1,2. *Isai.* 26.3. *Ier* 32. 40. *Iohn* 10.28,29. c. 17.11. 2. c. 4.7. 13.19. *Col.* 2.10.19. c. 3. 3,4. *Phil.* 1.6. 1 *Thes.* 5.23 24. 2 *Tim.* 4.18. 1 *Pet.* 4.19. *Iude* 1.24. and *Ier.* 31.9,10. (all comfortable and excellent places worth

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your reading:) therefore they cannot fall from the ſtate of grace, though *Adam* and the Angels did; whoſe graces and perſons, were kept and preſerued only by themſelues, and not by God. Secondly, that grace which *Adam* and the Angels had, it was their owne: they had free will and libertie to diſpoſe of it at their pleaſure: they were Lords ouer that grace the which they had, their grace had no Lordſhip and kingdome ouer them. It is now farre otherwiſe in the graces of the Saints: for their graces, they are not their owne, nor yet their perſons, but their graces and their perſons they are Chriſts: their graces they all flow and ſpring from Chriſt, and they are but ſtewards, not owners of them. Yea, their graces they are aboue their wills: they haue a Lordſhip and kingdome in their ſoules: they are not Lords, but ſubiects to their graces: Grace doth rule and diſpoſe of them, not they of grace: ſee *Gal.*5.16.17 18,25. *Rom.*8.5.14. *Ezech.*36.27. 1 *Cor.*3.23. *cap.*6.19,20. 2 *Cor.* 5. 14,15. *cap.* 10.4.5. *cap.*13.8. *Acts* 4.20. and *Col.* 3,15. all expreſſe to this purpoſe: therefore they cannot loſe nor yet caſt out their graces, as *Adam* and the Angels did. 3. Thirdly, that grace which *Adam* and the Angels had, it had no promiſe of perpetuitie and perſeuerance annexed to it, and therefore it is no great wonder though they fell from grace: but the graces which the Saints of God haue now, they haue the promiſes of perſeuerance and perpetuitie annexed to them; (as you may ſee by all thoſe gratious promiſes which I haue formerly mentioned,) therefore their graces cannot faile, therefore they cannot fall from grace, though *Adam* and the Angels did. 4. Fourthly, that grace which *Adam* and the Angells had, it had neuer the benefit of Chriſts interceſſion: Chriſt neuer prayed for it that *it might not faile*: but the graces which the Saints now haue, they had the benefit of Chriſts prayer whiles he was on earth; and they haue the benefit of his euerlaſting interceſſion now he is in heauen, *Luke* 22.32, *Iohn* 14.16. *cap.* 16.26. *cap.*17.11.15.21 23.24. *Rom.*8.34. *Heb.*2.17. *cap.*4.14.15,16. *cap.*7.25. and *cap.*9.24. therefore they cannot faile, though *Adam* and the Angels did.

did. Fiftly, that grace which *Adam* and the Angels had, they had it not by Gods immutable decree and purpose, they had it only out of his prouidence and fore-sight, and not from his eternall election and predestination: and therefore they might fall from it. But the regenerate Saints of God, they haue their graces from Gods immutable and eternall purpose and decree, and by vertue of their eternall election and predestination. *Rom.* 8.29,30 *cap.* 11.7. *Acts* 13.48. *Eph.* 1.4,5. *cap.* 2.10. 1 *Thes.* 5.9,10. 2 *Thes.* 2.13,14. 1 *Tim.* 6. 12. 2 *Tim.* 1.9. *cap.* 2.19 21. *Titus* 1.1. 2 *Cor.* 2.5. and 1 *Pet.* 1. 2. therefore they cannot fall from grace, though *Adam* and the Angells did. 5.

Sixtly, that grace which *Adam* and the Angells had, they had it of meere free gift, it was not merited and purchased for them by Christ, and therefore they might lose it. But the graces of the Saints they are a *purchased possession*, they are purchased by Christ himselfe at the hands of his Father, *that so they might be sure to all the seed*, Christ who hath purchased them for them, will preserue them in them, and therefore they cannot fall from grace, though *Adam* and the Angells did. 6. Ephes. 1.14. Rom. 4.16.

Lastly, that grace which *Adam* and the Angells had, it was no grace but nature, it had its rise and being from themselues, and was incident vnto their natures: therefore they might lose it, and fall from it as they did. But the graces which the Saints of God haue now, they are transcendent and aboue nature: they *stand not in the wisdome*, or nature *of men, but in the power of God*, 2 *Cor.* 2.5. 2 *Pet.* 1.4. they haue their rise from heauen, and from the *mightie power of God*, *Ephes.* 1.19,20. *cap.* 3. 20. and *Rom.* 15.13. not from humane nature: they are *part of the diuine nature*, and they *flow from Iesus Christ, and the holy Ghost, the spring and fountaine of all grace*: *Iohn* 1.16. *cap.* 4.14. *cap.* 7.38,39. *Gal.* 5.22. *Ephes.* 1.23. and *Col.* 2.9.19. These graces which the Saints haue now, are of a more diuine, heauenly, permanent, and spirituall nature, then that naturall grace which *Adam* and the Angells had, and they flow from such a head and spring of grace which neuer failes, which is neuer drawne drie. And therefore though 7.

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Adam and the Angells fell from grace, yet you see for all these reasons, that it followes not, that therefore the regenerate Saints of God should fall as well as they. How euer, the question is not of naturall grace, or of that grace which *Adam* and the Angells had, whether that may be lost (for that was no more but common nature, and not grace:) but whether true, justifying, and sauing grace may be lost; and so this Argument is nothing to the purpose, or the thing in question.

2. The second sort of examples are of whole Churches which haue fallen from grace: from which this argument is framed. If whole Churches haue fallen totally and finally from grace, then much more may priuate and particular Saints fall so too: But whole Churches haue fallen totally and finally from grace. Therefore priuate and particular Saints may fall so too.

Answ. For answer to this argument, I must first distinguish of this word Church: first, it is taken in a large and generall sense, for all such as make an outward profession of Christ, whether they are good or bad; secondly, it is taken properly and strictly, for the whole company of the elect and chosen Saints of God, and for them onely; in which sense it is vsed in our *Creed*. Secondly, I must distinguish of this word *whole Church*: for sometimes it is taken vniuersally for all and euery one that is included and compriſed within the Church: other times it is taken for the Major and the greater part only, and not for euery indiuiduall and particular member. If you take now the whole Church, in the largest sense, for euery visible and particular member of the Church both good and bad: or if you take the whole Church in the stricter and more proper sense, for the company of the elect and chosen Saints of God, then the Minor proposition is false: because none of the elect and chosen Saints of God, can either totally or finally fall from grace. But if you take a whole Church, for the greater part of a visible Church, for those who are members of a visible Church, and yet are but goates, tares, and chaffe, and no members

members of the true and holy Church of Christ, then the sequell of the Major proposition is false, and no more in substance then this. If hypocrites and wicked men may fall from the shew and shadow of grace, then the true regenerate Saints of God may fall from the very habits and seed of true and sauing grace: which is but a meere *Non sequitur*. True then it is, that all those of a whole Church which are not regenerated, (which are farre the greatest number) may Apostatize and fall from the doctrine of grace: but yet the true regenerate Saints of God in such a Church, doe neuer fall from the habit and state of true and sauing grace: and therefore both the Major and the Minor proposition in that sense as they are propounded, are false and vnsound. Thus much for the generall.

The first example of any particular Church that is objected against me, is the Church of the Iewes. The Iewes who were partakers of the *fatnesse of the roote and Oliue tree* Christ Iesus, were *broken* off and fell from grace: *Rom.* 11.16. *to* 25. therefore the true regenerate Saints of God may fall from grace, 1.

I answer first, that the Antecedent is false: for the roote and Oliue tree which the Apostle speakes of, is not Christ, but *Abraham* and the Patriarkes. So *Chrisostome*, *Bede*, *Anselme*, *Theodoret*, *Haymo*, *Caluin*, *Peter Martyr*, *Beza*, *Pareus*, *Willet*, *Hyperius*; and most of those that coment on this place: and therefore it followes not, that because the Iewes might be broken off from *Abraham*, and be depriued of the promises and couenant made to him and to his seed, that therefore the true beleeuers may be broken off from Christ. *Answ.* Secondly, admit that Christ himselfe and not *Abraham*, is the roote and Oliue tree here mentioned, and that some of the Iewes were broken off from him: yet I answer, that those Iewes and branches which were broken off, were such as were neuer truly ingrafted into Christ, but only in common reputation, ond in outward shew: which is euident by the same chapter. First, because it is said, *ver.* 7. that such as were *blinded and broken off* were such as were neuer elected:

Secondly, because it is said *vers.*20. that they *were broken off through vnbeleefe*: if then those that were thus broken off were not elected, if they were vnbeleeuers, it is certaine then that they were neuer truly ingrafted into Christ, because they neuer had any true and liuely faith. Thirdly, though the greatest part of the Iewes did Apostatize, and so were broken off, yet the 2.5.7. and 17. verses of this chapter certifie vs, that all the elect and chosen Saints of God that were among them, all the true Israell of God belonging to the election of grace, did still continue in the stocke and roote, and were not broken off, they did not fall from grace: none but the counterfeite and superficiall branches were broken off, the true and liuing branches did still continue. So that this example makes wholly for vs, not against vs.

2. The second example is taken from the *Galathians*. The *Galathians* they were true beleeuers, and the true regenerate Saints of God. For they *receiued the Spirit of God, they began in the spirit, and suffered many things for Christ*, *Gal.*3.2,3,4. *yea, they were all the sonnes of God by faith in Christ Iesus, and they all had put on Christ, ver.*26.27. But yet *they fell from grace, they ended in the flesh, they disobeyed the truth, and turned from the Gospell to the law, and so made Christ of no effect vnto them*, *Gal.*1.6. *cap.*3.1.3. *cap.*4.9. *and cap.*5.2.4.7. Therefore the true regenerate Saints of God may fall from grace.

Answ. For answer to this example, I say first, that all the *Galathians* to whom *Paul* wrote were not regenerated: because there was neuer yet any Church on earth (I meane any visible Church,) neither shall there euer be any, where all the members of it are regenerated; for Christ himself hath certified vs, that there *shall be chaffe as well as wheate, goates as well as sheepe, good fish mixed with bad continually in his Church, euen to the end of the world*, *Math.*13. therefore it must needs bee so in these Churches of *Galatia* to whom *Paul* wrote. If you

Obiect. obiect, that *Paul* saith, *that they were all the children of God by faith in Christ Iesus*, *Gal.*3.26. therefore they were all regenerated.

Answ. I answer, that the meaning of these words of *Paul*, is not to shew vnto vs, that all the *Galathians* were then in the

the state of regeneration and justification, (and if it were so, it would make quite against you not for you, for if they were in this estate when as *Paul* wrote vnto them, then they were not fallen from grace as you pretend) but *Pauls* meaning there is onely this, That all such as are the regenerate and adopted sonnes of God in Christ, they are so onely in regard of faith, it is faith onely that makes them so, and not the workes of the law; which is euident by the very scope of the place: so that this place proues not, that all the *Galathians* were truly regenerated. And so the Major proposition, that all the *Galathians* were regenerated, is false. Secondly, I answer, that all those *Galathians* who were regenerated, did persevere in grace, and did not turne away from the Gospell to the Law, and that such as did Apostatize vnto *another Gospell*, were such onely as had receiued the Gospell, but not the grace of Faith, and such as neuer were regenerated. I would aske but this question of our *Antagonists*, whether all the *Galathians*, or onely the greater part of them fell from grace? If all, then they were no Church, when as *Paul* did write vnto them (for there cannot be a Church but where there are some faithfull ones continuing in the state of grace.) If all of them did not fall from grace, then who were those which did fall away? Who were they which did continue? did the true regenerate Saints of God fall away, and the hypocrites onely continue? or did the hypocrites fall away, and the true regenerate Saints of God continue? If any fell away they were certainly the hypocrites, and such as had no truth of grace within them: for the true regenerate Saints of God *they cannot bee seduced*, they *cannot depart from God*, and they goe not out *from the fold and flocke of Christ*. *Matth.*24.24. *Ier.* 32.40 *1 Iohn* 2 19. *and Reu.* 3.12. If any did continue, they were certainly the faithfull Saints of God, for hypocrites and wicked men they hold not out, but as the *chaffe before the winde they are blowne away*, *Psal.*1.4. and *Matth.*3.12. Therefore if that the outward face only of the Church of *Galatia*, if the greater part of them onely; if the *chaffe* of them, if the *Goates*, and not the *wheate* and

ſheepe among them fall away, this example proues nothing at all againſt me. All that this example proues, if you racke it to the vtmoſt is only this; that men may fall from the word, the doctrine and Goſpell, of faith; but not that they may fall from the grace of faith.

3. The third example is taken from the Churches of *Epheſus*, *Smyrna*, *Thyatira*, and *Pergamus*, theſe they *loſt their firſt loue*, and fell from grace. *Rev.*2.4,5. therefore the true regenerate Saints of God may fall from grace.

Anſw. I anſwer, that neither of theſe Churches fell from grace, though they fell into ſome ſinnes, for which the Lord reproues them by Saint *Iohn*. For it is there ſaid of the Church of *Epheſus*: *verſe*, 2,3. *that ſhee had workes, and labour, and patience: that ſhee could not beare them which were euill; that ſhee had tried them which ſaide they were Apoſtles, and were not, and ſhee found them to be lyars: that ſhee had patience, and that ſhee had laboured for Gods name ſake, and had not fainted; of which God tooke ſpeciall notice:* and God himſelfe tells her, that hee had *but ſomewhat to ſay againſt her*: all that was in her was not out of order, ſhe was not generally faulty, ſomething only was amiſſe: and what was that? *ſhe had loſt*, not her loue, *but her firſt loue*: that is, ſhee had loſt the degrees, the zeale, the heate and feruencie of her loue: her loue was not ſo intenſe, ſo hot, ſo zealous and ſo ardent as it was before: but yet the habit of her loue was ſtill remaining in her: ſhee had loue in her ſtill though not in that degree as ſhee had it before: yet ſhe had it in ſuch a degree, *that ſhee hated the deedes of the Nicholitans, whom God hated, and ſhee could not beare them which were euill. verſe* 3,6. which ſhee could neuer haue done, if this habit and grace of loue had beene vtterly extinguiſhed and aboliſhed in her: and therefore, becauſe that all things in her were not amiſſe, becauſe there were many graces and good things in her, of which God tooke ſpeciall notice, it is moſt certaine that ſhe *was not fallen totally nor finally from the ſtate of grace.* The ſame anſwer may ſerue for all the other Churches: for they had *all, workes, charity, ſeruice, faith, patience; they did hold faſt the name of Chriſt, and not deny his faith: and their laſt workes were*

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more then their first: verse 9. 13, 19. and of this God himselfe takes speciall notice: and can you thinke that these Churches which had these things in them were fallen quite from grace? Can any Church or person haue all these graces in them, and yet be fallen totally from the state of grace? *Credat Iudeus Apella, non ego*: others may beleeue it if they will, but men of any judgement cannot doe it: because it is a plaine contradiction, that a man should bee fallen totally from grace, and yet haue many graces in him still. So that these examples proue nothing at all against mee. Yea, I may boldly say, they are vnanswerable proofes and euidences for mee. For say I, if these Churches of God when as they fell into those sinnes for which God reproues them, did not fall totally from the state of grace, (as it is manifest they did not) then it is plaine, that the Saints of God doe neuer fall from grace: (for if they fall not from the state of grace by falling into sinne, they fall not from it by any other meanes, and so they fall not from it at all.) So that these maine examples and proofes on which you doe rely, they are the strongest euidences that make against you. Thus much for the second sort of examples.

The third sort of examples are taken from some particular Saints of God; and these are many in number. First, the examples of the *second and third ground* are produced against vs. The *second and third ground*, they had true grace and faith: but *they fell away from grace*. *Math.* 13. 5, 6, 7, 20, 21, 22. Therefore the true regenerate Saints of God may fall from grace. I answer, that the Major is false: for though they did receiue the word with joy for a time, yet they had no true and sauing grace at all within them, as is euident by these reasons. First, because they neuer came to that maturity and ripenesse as to bring forth fruite, there was only a blade and outward shew of grace within them, there were only the buds and leaues, but not the fruites of faith in them: now faith without fruits and workes is but a *dead* and empty *faith*, yea, no faith at all. 1 *Thes.* 1. 3. *Iam.* 2. 14, 17, 26. Secondly, because the faith the which they had, it did not

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Answ.

altar and change, it did not transforme, purifie and cleanse their hearts, it made them not *good* and fitte *ground*: they were but *stonie and thornie ground* still, the word the which they did receiue, it wrought no chang or alteration in them, they were still the same they were before. Now how is it possible, that such as were neuer changed and regenerated, such as continued in their carnall and old estate, being as bad as euer; such in whose hearts there was no alteration and renouation wrought, that they should haue true grace or faith within them? For true grace and true faith, they doe *regenerate, transforme and alter men, they purifie and cleanse their hearts and soules, and make them new men and new creatures.* *Rom.* 12.2. *Acts.* 15.9. 2 *Cor.* 5.17. *Ephes.* 4.22,23,24. *Gal.* 5. 24. and *Col.* 3.9,10. and therefore these two grounds could haue no true and sauing grace or faith, because they were not thus truly regenerated, purified, and transformed into *good ground*, but continued *stonie* and *thornie* as they were before. Thirdly, because it is said of one of the groundes, *that afflictions and temptations made the seede that was sowen in it to wither away*: and of the other ground, that the *thornes and weeds sprung vp and choaked the seede that was sowen in it.* Now this is the propertie of true, justifying and sauing faith, that it makes men to abide the triall, and to hold out in times of persecution, affliction and temptation. *Iam.* 1.12. and 1 *Pet.* 1.7. that it *ouercomes the world* and the cares and troubles, and temptations of it. 1 *John* 5.4 5. and therefore these two grounds which were ouercome of temptations persecutions and afflictions, and of the *cares*, the pleasures and *riches* of this world, had no true, justifying and sauing faith within them. Fourthly, because that true, justifying and liuing faith (of which only our question is intended,) is alwaies *rooted and grounded* in the soule, so that it can neuer wither, nor yet be rooted and weeded out: as we may reade at large *Ephes.* 3.17. *Col.* 1.23. *cap.* 2.5.7. 1 *Cor.* 15.58. *Ier.* 17.8. and *Heb.* 6.19. but the faith which these two grounds had, it had *no roote at all. Matth.* 13.5,6,21. *Luke.* 18. 13. it was such a faith, or credulity rather, which was setled in the

the vnderstanding, but was not rooted and grounded in the heart and spirit; therefore it was no true, liuely, justifying and sauing faith. Fifthly, because the faith of these two grounds is put by way of *Antithesis* and opposition to that of the *fourth and good ground*: these two temporary sorts of hearers are differenced and distinguished from the fourth sort, *who did with honest and good hearts not only heare the word of God, but keepe it to, and bring forth fruite with patience*, which the others did not. The text it selfe makes a kinde of speciall difference betweene the faith of the one, and of the other; and therefore their faith could not bee true, because it is distinguished and put in opposition to the faith of the fourth ground. But if all this will not giue you satisfaction. I answer, that the difference in this parable is only intended and meant of hearers not of beleeuers: the parable informes vs that there are foure seuerall sorts of hearers, not foure different sorts of beleeuers. Now of all these foure sorts of hearers, there was but one sort of them that were true beleeuers, for in the other three sorts, *the word preached did not profit them*, and why was this? because it *was not mixed with faith in them that heard it. Heb.*4.2. therefore it is certaine, that the three first sorts of hearers had no faith at all, as you surmise they had: neither can there be foure sorts of true beleeuers, as you would hence collect: for as there is *but one God, one Lord, one spirit, and one body: so there is but one faith, one kinde*, one sort and *species* of true beleeuers, who are not different and many, *but all one in Christ. Ephes.*4.3,4,5. 1 *Cor.*12.12, 27. *Rom.*15,5,6. 1 *Cor.*1.10. *cap.*10.17. 2 *Cor.*13.11. *Phil.*1. 27. *cap.*2.2. *Col.*3.15. and therefore this Scripture being only meant of seuerall kindes of auditors, and not of seuerall kindes of beleeuers, makes nothing at all against mee.

The second example is of those, *Iohn* 2.23,24. Those that *beleeued in the name of Christ when as they saw his miracles had true iustifying faith.* But these fell from grace: for *Iesus did not commit himselfe vnto them, for hee knew all men:* therefore the true regenerate Saints of God may fall from grace. Ex. 10.

I answer, that these had not true justifying and liuing faith *Answ.*

faith within them? which is euident by these reasons. First, because this faith was wrought only by the sight of miracles without the preaching of the Word, and it was no more but a beleife that Christ was the true Messiah: but true, liuing, justifying and sauing faith, as it is alwaies *a fruite of the spirit of God. Gal.* 5.22. so it is alwaies *wrought by the word of God. Rom.*10.14,15,27. whence it is stiled, *the word of faith. Gal.*3.2. and 1 *Tim.*4.6. therefore this beliefe which was wrought meerely by miracles without the word and spirit of God, could be no true, justifying, and liuing faith. Secondly, these men could be no true beleeuers, because the text saith, that *Iesus did not commit himselfe vnto them, because hee knew all men: and needed not that any should testifie of man; for hee knew what was in man:* that is, Christ knew them to be but hypocrites, he knew their hearts were not vpright towards him, and therefore he would not trust himselfe with them. Now will any man dare to say, that those whom Christ himselfe knew to be hypocrites, that those to *whom Christ would not commit himselfe*, were true beleeuers? that they had true and sauing faith within them? if hee doth (as our *Antagonists* doe) what is this but to make Christ ignorant of the estates of men, and to make our selues more skilfull in discerning of mens hearts then hee? Well marke these words of the Euangelist. First he saith, *that Christ did not commit himselfe vnto them*: therefore they had no true faith, therefore they were no true beleeuers. For Christ is so farre from not committing of himselfe to true beleeuers, that hee doth euen *inhabit and dwell in their hearts by faith. Ephes.*3.17. and 2 *Cor.* 13.5. Secondly, hee saith that the reason why Christ *did not commit himselfe vnto them* was, *because hee knew all men*: that is, hee knew them to be hypocrites, as most interpreters expound it: if they were hypocrites, and not sound at hart, then they were no true beleeuers: for true *faith it purifieth the heart*, it makes it syncere and vpright, *and purgeth it from all hypocrisie. Acts.*15.9. *Math.*23.26. and 2 *Cor.*2.17. If you now object, that they *beleeued in his name*: therefore this phrase implyeth that they had true faith. I answer, that this

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phrase in this place, (for the reasons formerly giuen) declares no more then this, that they had an historicall faith, that they beleeued him to be the Christ: and not that they did rely and trust vpon him, or take him for their Lord and Sauiour, and in this very sense it is taken. *Math* 7.21.22. *Iohn.*6.2.14. *cap.* 11.40,41,48. *cap.*12.42,43. *cap.*5.44 & *Iames* 2.19. and so haue all interpreters agreed it, vpon this place. But admit that these *Iewes* here mentioned had true faith. Then I deny your Minor, that they fell away from it againe: the text saith no such thing, that they fell from grace; and you can produce no other text of Scripture, to proue that these particular *Iewes* which Saint *Iohn* here mentions, fell away from grace or faith; it is your owne imagination and surmise: wherefore let these bee true beleeuers, or no true beleeuers, this their example proues nothing against mee.

The third example is that of *Iohn* 6.66. *Many of Christs Disciples went backe, and walked no more with him*: but these had true faith: therefore those who haue true faith may fall from grace. 3.

I answer, that the Minor is false: for Christ himselfe informes vs. ver.26,27. That these Disciples which departed from him, *did seeke and follow him, not for his doctrine or his miracles, or for that meate which indureth vnto euerlasting life, but onely becauſe they did eate of the loaues and were filled*: and therefore when he exhorted them *to eate his flesh, and drinke his blood*; that is, to feed on him in their hearts by faith, this very thing did so much offend them, that they departed from him: which makes it cleare that they had no faith at all; for then they could not haue taken scandall at an exhortation vnto faith. Yea, Christ himselfe doth certifie vs: verse 64. that those who departed *did not beleeue*: and it appeares by *Peters* answer: verse 68,69. that the reason why they did depart was only this, because they did not beleeue, *that Christ had the words of eternall life, neither were they sure that hee was that Christ, the sonne of the liuing God.* For the Disciples which did beleeue this did continue with him, euen for this very cause, because they did beleiue it: so that *Answ.*

this example is impertinent, becauſe they were no true beleeuers.

4. The fourth example is from *Dauid*: *Dauid* was a true regenerate man and Saint of God. But hee fell from grace by committing adultery and murther. For firſt, hee prayes to God, *to create a new heart, and to renew a right ſpirit within him. Pſal.51.10.* Secondly, hee was a *murtherer*, and *therefore had no eternall life abiding in him. 1 Iohn 3. 14, 15.* Thirdly, hee was guilty of adultery, which diſinherits men of heauen, 1 *Cor.6.10 Gal.5.21.* and *Epheſ.5.5.* Fourthly, he lay long in theſe ſinnes without repentance: therefore a true regenerate man and Saint of God may fall from grace, as *Dauid* did.

Anſw. To this I anſwer, that the Minor is falſe, and that *Dauid* did not fall totally nor finally from grace in committing of theſe ſinnes: which I proue by theſe reaſons. Firſt, becauſe it is not recorded in the whole booke of God, that *Dauid* fell from the ſtate of grace: true it is, it is recorded how he fell into theſe ſinnes, and I beleeue it to bee true, becauſe the Scripture tells me ſo: but that *Dauid* fell totally from grace in committing of theſe ſinnes, the holy Ghoſt hath not recorded it, it is but a bare collection of our *Antagoniſts*, and therefore it is not to be beleeued. Doubtleſſe if *Dauid* had fallen totally or finally from the ſtate of grace in committing theſe his ſinnes, the holy Ghoſt who hath recorded his ſinne and life, would haue recorded this his fall vnto vs: ſince then the holy Ghoſt hath not recorded this his fall, it is a point of arrogancie and ſtrange preſumption for our *Antagoniſts*, ſo confidently to determine, that *Dauid* fell away from the ſtate of grace, when as the Scriptures doe not warrant it. Secondly, it is euident, that *Dauid* fell not away from the ſtate of grace, when as hee lay in theſe his ſinnes; becauſe in the mideſt of theſe his ſins (which he fell into out of infirmitie, and not out of any precogitated malice) his *heart was vpright towards God*, and the whole bent and frame of his heart was turned towards him: for God himſelfe teſtifieth of him, *that hee was a man after his*

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heart. Acts 13. 22. *that hee went fully after the Lord.* 1 *Kings* 11:6. *and that his heart was perfect with the Lord. verse* 4. and therefore since that God himselfe hath giuen such Elogies, and testimonies of him, it cannot stand together with them, that *Dauid* should fall quite away from grace, though hee fell into these sinnes. Thirdly, it is euident and plaine by *Psal.* 51. 11. for there hee prayes to God in his penitentiall Psalme (which was penned when as the Prophet *Nathan* came vnto him and informed him of his sinnes of murther and adultery.) *Cast me not away from thy presence, and take not thy holy spirit from me.* If *Dauid* then immediately vpon the sight of these his sinnes, did pray to God, *not to take away his holy spirit from him*: it is certaine then that hee had the spirit of God abiding in him, notwithstanding these his sinnes; else hee would haue prayed thus to God; restore and giue me thy holy spirit ô Lord; and not, Lord *take not thy holy spirit from me*: if then the spirit of God were still within him, then certainely hee was not fallen totally from the state of grace. Yea, but saith *Hunnius* and some other of our *Antagonists*: the spirit of God which hee lost by these his sins was now restored to him, and therefore he prayes to God not to take it away from him, not because hee lost it not before, but because it was now restored vnto him againe. *Obiect.*

I answer, that this is but a meere cauill and an idle conceite, not grounded on the Scripture. For if *Dauid* had lost the Spirit by this sinne, or if God had restored it to him againe, no doubt but the Scripture would haue mentioned it, and *Dauid* himselfe would haue expressed, or at least haue intimated it in this *Psalme* of his, which wee see hee doth not doe. Againe, if *Dauid* had lost the Spirit of God by these his sinnes, I would demand of our *Antagonists* when this holy Spirit of God rerurnes vnto him againe: whether before, or after his repentance, or in the very act of his repentance? If before his repentance; then *Dauid* was in the state of grace and not in the state of damnation, before hee did repent; which you your selues deny. If after his repentance; that cannot bee; for repentance is the worke of the holy *Answ.*

Ghoſt, and vnleſſe *Dauid* had had this holy Spirit of God, he could not haue repented thus: yea, then *Dauids* prayer had beene in vaine: for how could hee haue prayed vnto God, *not to take away his holy Spirit from him*; if he had it not as yet reſtored to him? for when he penned this Pſalme he did but begin, he had not fully finiſhed his repentance for theſe ſinne: therefore the holy Spirit of God was not reſtored to him after his repentance. If it were reſtored vnto him in the very beginning, and act of his repentance, from whence doth that appeare? ſure I am, there is no ground in Scripture for to warrant it, and if it were ſo; then it follows that the Spirit of God may bee reſtored vnto men before their actuall repentance, (which you denie) becauſe the very beginning of repentance, or a thought to repent, is no perfect actuall repentance, no ſuch repentance as you require, to regaine the Spirit and the ſtate of Grace. And therefore, ſeeing that the Scripture informes vs, *that the holy Ghoſt abides and dwells in mens hearts and ſoules for euer*, *Iohn* 14.15.16. and 1 *Iohn* 1.20.27. we may ſafely ſay, that the holy Spirit of God was neuer taken away from *Dauid*, but continued in him ſtill. Againe, to what end ſhould this prayer of *Dauid* ſerue, if God had now reſtored his Spirit to him? He had as yet committed no ſuch ſinne, ſince the reſtitution of the Spirit to him, as might cauſe God to depriue him of it: and therefore this prayer of his was not ſo fitting to the purpoſe in this ſenſe: therefore we muſt take it in the apteſt ſenſe, and as *Dauid* did intend it: *Dauid* he was afraid leſt God ſhould depriue him of his holy Spirit, for thoſe ſinnes which he had committed againſt him before, and this was the cauſe and ground of this his prayer now: therefore this his prayer and the whole Pſalme, hauing reference only to his former, and not to his future ſinnes: it muſt needs follow, that this prayer of *Dauid* extendeth meerely to the Spirit, which hee had before his ſinnes committed, and not to the Spirit newly reſtored to him: for that was not in danger to be loſt for any former ſinnes. The holy ſpirit of God therefore continuing ſtill in *Dauid*, it is certaine

taine that he did not fall totally from the state of Grace by these sinnes of his: Fourthly, if *Dauid* had fallen quite away from the state of grace, he could not haue repented so soone as now he did. For no sooner had *Nathan* told him, *thou art the man*: but presently *Dauid* he doth confesse his sinne to God. *I haue sinned* (saith he) *against the Lord*: and presently 2 Sam.12.7.13
vpon this confession of his, God returnes him this answer by *Nathan*, *the Lord also hath put away thy sinne, thou shalt not die*: whence he records it of himselfe, *Psal.* 32.5. *I acknowledge my sinne vnto the Lord, and my iniquitie haue I not hid: I said, I will confesse my transgression to the Lord, and thou forgauest the iniquitie of my sinne.* Certainly, if *Dauid* had beene dead in sinnes and trespasses, if he had had no life of grace within him, he had not beene so soone awaked and reuiued as now he was: he could not haue penned such a passionate and true pœnitentiall Psalme as this. I will not stand to argue, that **Dauid** was borne of the *immortall seed of grace,* 1 Pet.1.23.
and therefore he could not sinne vnto death, because the seed of 1 Iohn 3.9.
grace remained in him, and because he was borne of God: or that Psal.37.24.
he could not fall from grace, *because the Lord sustained, and vpheld him with his hand*: the former reasons are sufficient, for to doe it. Now that *Dauid* did not fall totally from grace, nor yet lose the Spirit of God by this his fall: we haue the testimonies of *Irenæus, lib.4 adu: Hæreses: cap.45.* Of *Origen, hom:4. in Psal.36.* of *Basil: Scholia in Psa.50. alias 51.* Of *Chrisostome, Hom.44. in 1 Cor.16.* Of *Augustine, de Doctr: Christ: lib.3. cap.21.* and *Comment: in Psal.50. alias 51.* Of *Anselme, Com: in Hebr.6.* Of *Bernard de Natura & dignitate amoris diuini: cap.6.* Of *Luther in Psal.51. vers.11.12.* Of *Caluin in Psa. 51. vers.11.12.* Of *Bucer in Psal.1.* and in *Rom.8.* Of *Marlorat Exposit in Psal.51.11,12,13.* and in *1 Iohn* 3 9. Of *Musculus in Psal.51.* Of *Tyndall*, in his Treatise of the manner of Election: Of *Abbot, Benefield, Scharpius, Prideaux, Zanchius, Beza, Bastingius*, and all other moderne Protestant and Orthodox writers. *Tertullian, Cyprian*, and the other ancient Fathers, they onely make mention of *Dauids* sinne and repentance, but speake not that he fell from grace: and there-

fore there is no great queſtion, but that *Dauid* continued ſtill in his eſtate of grace, notwithſtanding that he fell into theſe ſinnes.

Obiect. As for that which is objected by our *Antagoniſts*, that *Dauid* prayes to God to *create in him a cleane heart*: therefore his heart was wholly polluted before, and he was fallen quite

Anſw. from grace. I anſwer, that this word *create*, though in its proper acception it ſignifies, to make a thing out of nothing, yet here it ſignifies no more then to renew, as the moſt and beſt expoſiters on this Pſalme agree: which is euident by the words which are coupled and conjoyned with it: for ſaith the Pſalmiſt: *create in mee a cleane heart O Lord, and renew a right ſpirit within mee*: now if *Dauid* had not intended meerely a renouation, but a new creation of his heart and graces: he would haue vſed onely theſe words, create in me a new heart: omitting theſe ſubſequent words: *and renew a right ſpirit within mee*: for elſe there were a contradiction in them: For creation is to make a thing out of nothing: renouation is to repaire and renew a thing that was in being before: and therefore *Dauid* joyning them both together, his meaning is no more but this. Lord repaire the breaches of my heart and ſoule, and renew thoſe graces of thy Spirit in me which my ſinnes haue blurred and defaced: take then theſe words in their naturall and proper ſenſe, and then they make for me not againſt me. Secondly, I anſwer, that *Dauid* was here deeply affected with his ſinnes, and hee beheld a great deale of filth, of ſinne, of fleſh and corruption in his heart, and therefore out of a godly zeale and feruencie, and a deteſtation of his ſinne, he prayes to God to *giue him a new heart*, and to create in him ſuch an heart as might be cleane, and free from all corruption: and this hee doth not becauſe there was no ſyncerities and grace in his heart before, for then it is certaine that hee could not haue prayed thus to God: but becauſe he did deſire to haue his heart better then it was before: So that theſe words of *Dauid* being but a prayer, they doe not neceſſarily implie that *Dauid* had no grace in him before. I would aske our *Antagoniſts*

gonists but this question: Whether this prayer of *Dauid*, be not the daily prayer of euery true regenerate man? Doe not those who are in the state of grace pray earnestly to God. *To create in them a new heart, and to renew a right spirit within them? to make them new men and new creatures?* and will you then conclude, that because these true regenerate Saints of God doe vse this prayer, that therefore they are not in the state of grace? If you should doe so, you would but make your selues ridiculous: and therefore if you cannot conclude that those Saints of God which vse this prayer as well as *Dauid*, are not in the state of grace, because they vse it; neither can you conclude, that *Dauid* was not in the state of grace, because he vsed it. You know it is the vsuall custome of the Saints of God to humble and debase themselues in the sense and feeling of their owne corruptions. *Iacob* he confesseth, (*a*) *that the dayes of his pilgrimage were but few and euill.* Holy *Iob* the most just and vpright man vpon the earth, he confesseth himselfe (*b*) *to be vile*, and therefore he *abhors himselfe, and repents in dust and ashes*: the holy Prophet *Isaiah*, he cries out, (*c*) *Woe is me, for I am vndone, because I am a man of vncleane lips.* (*d*) *Peter he falls at Iesus feet, saying, depart from me, for I am a sinfull man, O Lord*: and holy *Paul* records it of himselfe, (*e*) *Wee know that the law is spirituall, but I am carnall, sold vnder sinne*: for I know that in me (that is, in my flesh) *dwelleth no good thing*: and therefore he cries out: *O wretched man that I am, who shall deliuer mee from the body of this death?* I thinke now that no man will bee so vncharitable, or absurd, as to say, that *Iaacob, Iob, Isaiah, Peter*, and *Paul*, had no grace at all within them, that they were in the state of death and damnation, because they vse these words of themselues. And againe, I suppose that no man will be so ridiculous, as to affirme that euery one which doth vse the Lords prayer, is not in the state of grace and justification, because he prayes to God, *to forgiue him his trespasses*, which may seeme for to implie, that his sinnes are not as yet forgiuen, and so he is not iustified. If men then will not be so absurd and ridiculous, to collect such an inference

a Gen. 47.9.
b Iob 40.4. & 42.5.
c Isai. 6.5.
d Luke 5.8, 9.
e Rom. 7.14. 18.24.

and

and concluſion from theſe forecited ſpeeches and prayers, why then ſhould they doe it from this prayer of *Dauid, create in me a new heart, O God, and renew a right ſpirit within me,* which doth not intimate or implie as much as they? Thirdly, I would demand of our *Antagoniſts* whether *Dauid* had not the Spirit of God within him, whether he were not in the ſtate of grace when as he penned this Pſalme? If he had not the Spirit of God within him, if he were not in the ſtate of grace: how then could this bee a pœnitentiall Pſalme? (for no man can vnfeignedly repent him of his ſinnes, but by the helpe and aſſiſtance of Gods Spirit:) If hee had not the Spirit of God within him, why then doth he pray to God in the next verſe, *Caſt me not out of thy preſence, and take not thy holy Spirit from mee?* yea, why is this Pſalme recorded and receiued as Canonicall Scripture if *Dauid*, were not in the ſtate of grace, if he had not the Spirit of God within him (which is the author of all Canonicall Scripture) when as he penned it? If then *Dauid* had the holy ſpirit of God within him, when as hee penned this Pſalme (as our *Antagoniſts* muſt needs grant, or elſe they muſt raze this Pſalme out of the Booke of God) then it is certaine, that theſe words of *Dauid, Create in me a cleane heart O God, and renew a right Spirit within me,* cannot implie that *Dauid* was now fallen from the ſtate of Grace by theſe his ſinnes. So that the firſt reaſon of our *Antagoniſts*, is vaine and idle.

Obiect. For the ſecond reaſon drawne from *Iohn: that no murtherer* hath eternall *life abiding in him*: therefore *Dauid* being a

Anſw. murtherer fell from grace. I anſwer: firſt, that the ſcope of the Apoſtle in this place, is no more but this: to proue that ſuch as hate the Saints of God, haue no life and grace within them: this is the onely aime of the place, which cannot bee applied to *Dauid*, who was a louer, and an earneſt fauourer of the Saints, as we may ſee *Pſal.* 16.3. *Pſal.* 101.6. and *Pſal.* 119.79. and therefore by *St. Iohns* words, *was paſſed from death to life, and did dwell in God, and God in him*: 1 *Iohn* 3.14. and 4.16. Secondly, I anſwer, that this is onely true of ſuch, as neuer were in the ſtate of grace, and of ſuch as liue and

die

die without repentance in this sinne, and not of the Saints, and therefore it cannot be applied vnto *Dauid*: But because I would be as briefe as may be, for further answer to this, and to the other two reasons which our *Antagonists* object; to proue that *Dauid* fell from grace, I referre you to, my answer of the twentie foure Argument: where these three reasons are fully answered: and to my two obseruations immediatly before my answer to these Arguments, where I haue proued, that no true regenerate men can fall from grace, and that such as doe fall away, had neuer but a shadow, and no truth of grace: All which being pondered and considered, together with my reasons here alledged, will giue you full satisfaction, that *Dauid* did neither finally nor totally fall from grace.

The fift Example is *Peter*: *Peter* hee was a true regenerate man: But he fell from grace in denying of Christ. For first, *hee denyed him thrice, and that with an oath; yea, with many oathes and execrations*, *Math.* 26.72,73.74. Now he that *denieth Christ before men, hee hath not the Spirit of Christ: and Christ will denie him before his Father which is in heauen*, *Rom.* 8.9. 2 *Iohn* 7. *Math.* 10 33. *Luke* 9.26. and therefore *Peter* in denying Christ thus fell from grace. Secondly, Christ himselfe intimates that hee should fall from grace in denying him, *Luke* 23. for he saith vnto him, with reference to his deniall: *and when thou art conuerted strengthen thy brethren*: *Peter* needed a new conuersion, therefore he fell from grace. Therefore true regenerate men may fall from grace as well as *Peter*. 5.

I answer, that the Minor is false, and that *Peter* in denying Christ did not fall totally from grace, and that I shall euidence by these reasons: First, because that Christ *had prayed that his faith should not faile*. *Luke* 22.32. If therefore *Peter* fell from grace, either Christs prayer was not heard, which is contrary to the Scriptures: for he himselfe informes vs: *Iohn* 11.42. *that his Father heareth him alwayes*, or else Christ made no such prayer: either of which makes Christ a lyar. If you replie, that Christs prayer extended meerely to a fi- *Answ.*

nall, not to a totall failing; that he prayed that *Peters* faith
Answ. should not faile finally, but not totally: I answer first, that
Christs prayer extendeth as well to a totall as a finall falling:
μὴ ἐκλείπῃ. For, first the originall word it signifieth to faile: So as the
Sunne or the Moone doe in an eclipse, which are neuer
wholly deprived of their light, nor so eclipsed, but that
they may be seene if the medium bee cleere: and therefore
Christ praying that his faith should not faile, no not as the
Sunne or the Moone doe in an eclipse: prayes that it
should not so much as faile totally for a time, as well as that
it should not finally faile. Secondly, that which failes total-
ly for a time, it is certaine that it failes: now Christs prayer
for *Peters* faith, was not that it might not *faile* finally, but
that it might not *faile*: therefore that it might not faile to-
tally as well as that it might not finally faile (becauſe that
faith which failes totally, doth faile as much as that which
failes finally) and therefore to make vp the words, and to
giue them their full and true signification, wee must take it
as well for a totall as for a finall fall, else the words are not suf-
ficiently supplyed and satisfied. Thirdly, faith cannot faile
totally, but it must faile finally to: If *Peters* faith which he
had before his deniall of Christ were wholly abolished and
destroyed in him, it were impossible for the same numericall
faith which was vtterly lost and abolished, to be restored to
him againe; the faith which he had afterwards must bee a
new faith, and not the same numericall faith which he had
before. And therefore since *Peters* faith could not faile to-
tally, so as to be vtterly abolished in him, but it must of ne-
cessity faile finally to (becauſe it was not in abeiance, nor yet
transmitted into any other subiect for the time, but vtterly
lost and annihilated by this his sin as you affirme) and there-
fore if this prayer of Christ extends to a finall failing (as
your selues confesse) it must needs extend to a totall failing
to: and so as *Peters* faith did not faile finally, so neither did
it faile totally as you surmise. Secondly, I answer, that this
prayer and speach of Christ (as will plainly appeare by the
context) had reference principally to this very act of *Peters*
deniall:

deniall: Christ had prayed for him, that euen now, when as *Sathan did seeke to sift him as wheate*, in tempting of him to denie his Master, that euen in this particular temptation his *faith might not faile* in his heart, though it did in his mouth. So that this speach and prayer of Christ hauing reference to this very act of *Peters* deniall of him, that his faith might not so much as faile in it, you cannot without great wrong to *Peter*, but greater iniury to Christ, affirme that his faith did totally faile at this particular time: and so this your replie is vaine and friuolous. Secondly, it is manifest that *Peter* did not fall totally from grace in denying Christ, because he did it onely out of feare and infirmitie, and not out of malice, or infidelitie: hee did it being forced to it by carnall feare, and not with a full consent: hee denied him onely in the flesh and in the tongue, and not in the heart and soule. Now all will grant, that sinnes of infirmitie and not of malice. That sinnes committed by the flesh, against the consent and approbation of the spirit, and the inward man, doe neuer cast a man wholly downe from the state of grace: (or else none could stand in the state of grace so much as for one houre) such a sinne was *Peters*, as all the Fathers and others doe agree, therefore this sinne of his, though it were great and grieuous, yet it could not wholly depriue him of the state of grace. Thirdly, it is euident, that *Peter* fell not totally from the state of grace, because one act of infidelity cannot destroy an whole habit of grace, especially being in such a nature as *Peters* was. For *Peter* here, did not denie that Iesus was the Christ and Sauiour of the world, hee did not denie that he was God equall with the Father, hee did not denie any thing touching his Deity or humanity, or which did crosse any Article of faith; he onely denies that he was personally acquainted with Christ, or that he was one of his companions or followers: and will you say that such a deniall of the personall knowledge of Christ as this, did vtterly destroy that habit and seed of grace and faith which was in *Peters* heart, when as he did beleeue in his heart, that Iesus was the Christ the Sonne of the liuing God? when as this

was no sinne of infidelitie, but of feare; and did onely argue not want of faith, but want of courage in *Peter*? will you make this one acte of cowardice in *Peter*, to abolish and destroy, the very seed and habit of his faith: especially since he had no sooner denied Christ with his mouth, but he presently bleeds for it at the heart? Certainly if you doe it, it is a signe you want the grace of charity, who judge so harshly of other mens sinnes, and yet thinke so lightly of your owne: Fourthly, it is euident that *Peter* fell not totally from the state of grace by this his sinne, both by his cariage in and after this his sinne: For as *Peter* shewed his faith and loue to Christ in *following him to the high Priests pallace*, when as all the other Disciples fled away: so his vnwillingnesse to forsake Christ, euen then when as he was suspected to bee one of his friends and followers (which might haue brought him into danger) did shew that hee did still affect and loue him in his heart, euen then when as he denyed that he knew him with his mouth. I would demand but this question of our *Antagonists* who doe so much presse this Example, whether *Peter*, euen at that very time when as hee denyed with an oath, that he knew not Christ, did not beleeue on him, and relie on him, as on his onely Lord and Sauiour in his heart? If he did so (as it is more then probable, that he did by *Iohn* 6. 67,68. *Math.* 16. 16,17. and *Luke* 32. 32,33. and by this his action here, in that he did not leaue him or forsake him) then it is certaine that his faith did not vtterly faile him, that the habit and seed of grace and faith were still within him, and so he fell not from the state of grace: If he did not thus, if he did not relie vpon him for saluation, but disclame him for his Sauiour, let our *Antagonists* then proue the contrary by the Scriptures: that I am sure they cannot doe, and therefore I am not bound to beleeue their bare assertion for it. Againe, *Peters* cariage after this his sinne committed, proues that he did not totally fall from grace: for no sooner had the *Cocke crowen, but hee presently remembers the words which Iesus spake vnto him, and hee went forth and wept bitterly*: If *Peter* had fallen totally from the state of

Math. 26. 75.

grace

grace by this his sinne, if he had had no habit, no seed, and no remainders of grace left in him, when as he had denyed Christ, it had beene impossible for him to haue beene so apprehensiue and sensible of his sinne as now he was: No sooner had he committed this sinne of his, but presently the Cocke crowes: no sooner had the Cocke crowen, but forthwith he *remembers the words of Christ*, and was deeply affected with this sinne of his: *Hee goeth out and weepes bitterly*: his repentance followes so soone upon his sinne, that if his faith and ancient graces had not continued in him no new infused grace could haue come betweene his sinne and his repentance: and therefore *Peters* carriage both in and after his sinne committed, doth proue that he did not fall totally from grace by this his sinne: Fistly, I would demand this question of our *Antagonists*, whether the other Disciples did not fall from graces as well as *Peter*? for they denyed him in deeds, in flying from him: hee denyed him but in words, in saying, *that he knew him not*: If the other Disciples fell from grace in flying from him, where then was the Church of God? in what persons was it then existing? if they fell not from grace in flying from him, then neither *Peter* in denying of him. Sixtly, the Scriptures make no mention at all that *Peter* in denying Christ did fall from grace; strange then that our *Antagonists* should so confidently affirme it, vnlesse they haue it by some spetiall reuelation. Is not this a strange kinde of presumption in men, to determine and judge of other mens estates in such a resolute and peremptorie manner, without a ground in Scripture for it? is not this a kinde of folly and arrogancie in them, to censure and judge of other mens estates which they neuer were acquainted with, and in the meane time to neglect to search and trie their owne? Sure I am, the Scripture makes no mention that *Peter* fell from grace by this his sinne, therefore I may safely say he did not fall from grace, and may well aduise our *Antagonists*, to search and trie their owne estates, and to forbeare to censure and determine *Peters*, till the Scriptures haue defined it. Lastly, that *Peter* fell

fell not totally from the state of grace in denying Christ, it is the expresse determination and resolution of most Diuines both ancient and moderne. So it is resolued by *Tertullian: De fuga in Persecutione. lib. cap.* 3. by *Origin. Hom.* 4. *in Psal.* 36. *et Hom.* 3. *in Math.* by *Hilarie in Psal.* 54. by *Basilius Magnus de Humilitate sermo.* by *Chrysostome. Homil.* 88. *in Math.* by *Augustine de Corrept. et Gratia. lib. cap.* 6. 7. *& Contra Mendacium ad Consentium cap.* 6. by *Prosper in his Epist. de Libero Arbitrio ad Ruffinum. pag.* 125. by *Leo de Passione Dom. sermo.* 3. 9. by *Gregorius Magnus Hom.* 15. *in Ezech. et Morral. lib.* 25. *cap.* 11. by *Anselme in Hebr.* 6. 4, 5, 6. by *Theophylact in Luke* 22. 32. by *Bernard. De natura et dignitate amoris diuini. cap.* 6. by *Luther in John* 17. *& Enarratio. in magno Comment. in cap* 5. *ad Galatas.* by *Melancthon in* 1 *Cor.* 10. by *Bucer in Psal* 1. *& in Rom.* 7. by *Tyndall* in his Treatise of the manner of our Election. by *Zanchius, Calvin, Pareus, Martirat, Benefield, Abbot*, and by all other moderne writers of our side: yea, and by most *Pontificians* to: and therefore wee may rest in their judgements, and not preferre the sentence and opinion of euery factious Noueller before them, who hath nothing else but his owne words and fancie for his warrant.

Now wee haue sufficiently proued, that *Peter* fell not totally from grace by this his sinne, I will answer the reasons that are obiected to the contrary. For the first of them, that *Obiect.* such as deny Christ haue not the spirit of Christ, and that Christ will also deny them. *Answ.* I answer, that it is true of such as deny Christ wilfully, of such as deny him both in word and deede; of such as will not submit themselues vnto him, and will not suffer for the profession of his name. Now *Peter* hee denies Christ only in words, but not in heart and in deede; hee denies him out of feare, and that but for a fit, not out of disobedience, malice, or meere infidelity: hee denyed only the knowledge of his person, not his diety, his offices and his attributes: hee denied him because God left him to himselfe, to humble him for his former arrogancie and pride, and not for want of loue and will to Christ; and therefore these Scriptures reach not vnto *Peter*, especially

ally seeing he had no sooner denied Christ, but hee repented of it presently, euen with great griefe and sorrow of heart. To the second objection, that *Peter* wanted a new conuersion vnto Christ: therefore hee was fallen quite away from grace. *Obiect.* I answer, that this conuersion here meant by Christ, is not a conuersion, from a state of sin death and damnation, vnto a state of grace: or a conuersion from infidelity to faith: for in the same verse, Christ tells *Peter*, *that hee had prayed for him that his faith might not faile*; and then these words follow vpon it; *and thou when thou art conuerted strengthen thy brethren*: which connection by this coniunction copulatiue, *and*; with the former words, proues that *Peters* conuersion here, was only a conuersion from that sinne of his in denying of Christ, to a confession and profession of his name: and not a conuersion from infidelity to faith: and so doe the most and best expound it. So that notwithstanding all these cauils, it is plaine and euident, that *Peter* fell not from the state of grace, and so his example makes for vs, not against vs: and is as farre from your purpose, as *Peter* was falling from the state of grace. *Answ.*

The sixth Example is *Iudas*. *Iudas* was once a true regenerate man and in the state of grace, but hee fell totally and finally from grace. Therefore others may fall so to. I answer, that the Major is false. For first, *Iudas* was excluded from the number of beleeuers euen by Christ himselfe, *Iohn* 6. 68, 69, 70, 71. For there when as *Peter* in the name of all the other Disciples had testified his faith & beleife in Christ, Christ to cleare this scruple, that *Iudas* had neuer any true and justifying faith in him, no not at that very time giues this answer vnto the 12: *haue I not chosen you twelue, and one of you is* (not shall be) *a deuill*: this (saith the Euangelist) hee *spake of Iudas Iscariot* which should afterwards betray him. If *Iudas* were then a Deuill, where then was that true grace and faith the which you speake of? True it is, *the diuills themselues beleeue and tremble*, *Iam* 2 19. it may be *Iudas* did so too: but yet that *Iudas* who was a Deuill, or that the Diuells haue any true grace and justifying faith within them 6. *Answ.*

them; I thinke that none but Diuills dare affirme. Secondly, Christ himselfe stiles *Iudas, the sonne of perdition.* *Iohn* 17. 12. and therefore hee being but a vessell *of wrath fitted for destruction, was neuer truly regenerated.* Thirdly, hee was alwaies couetous, he loued the *bagge better then the poore* at first, and that made him loue it better then Christ himselfe at last; and therefore he had neuer any truth of grace within him. But our *Antagonists* object, that *Iudas was chosen of Christ, and giuen vnto him of God. Ioh. 6. 70.* and 17. 12. therfore hee was regenerated and in the state of grace. Surely these acute opponents, *who leaue no stone vnmoued*, know *Iudas* better then Christ euer did: hee neuer tooke him but for *a deuill, and a sonne of perdition*: they like the ancient (*a*) *Cainites* mentioned by *Epiphanius, adore him for a Saint*: whether Christ or they are to bee beleeued bee you the judges. But to answer this objection: I say, that this election and choise of *Iudas* was only to an office, to be a Disciple, not a Saint: which is euident first by expresse Scriptures: as *Mar.* 3. 14. *Luke.* 6. 13. *Acts* 1. 20. *Iohn* 6. 70. where *Iudas* is mentioned among the number of those twelue whom Christ did chuse not to bee his *Saints*, but his *Disciples*. Secondly, it is euident that *Iudas* was not chosen to be a Saint, but a Disciple, because hee was only chosen by Christ, not in Christ. Now all those who are chosen to bee Saints, are chosen by *God the Father in Iesus Christ* (not by him) *before the foundations of the world were laide* (not when Christ was on earth) *Ephes.* 1. 4. therefore *Iudas* being chosen by Christ only, not by the Father, & that in the daies of Christs abode on earth, not from all eternity, must needes bee elected and chosen to an office only, and not to be a Saint. Thirdly, *Iudas* was appointed, and prophecied of long before Christs comming, or his owne being, that he should betray Christ, and therefore hee was neuer elected or chosen to saluation. And whereas you say, *that hee was giuen by God to Christ*; true as a *sonne of perdition* (as the same text tells you) not as a sheepe of Christ; as a traytor, not as a friend: as a Disciple, not as a Saint: as one ordained to destruction, *that the Scriptures might*

Rom. 9. 22.

Obiect.

Answ.

(*a*) *Contr. Har. lib* 1. *Tom.* 3. *Har.* 38.

might be fulfilled, nor as one elected to saluation: therefore this example comes as short of the purpose, as *Iudas* did of grace.

The seuenth Example is *Salomon*: *Salomon* he was a regenerate Saint of God. But hee fell away from grace in committing idolatrie. 1 *Kings* 11. 1. to 13. Therefore other regenerate men as well as hee may fall from grace. To this I answer, that it is not fully agreed vpon by Diuines, whether *Salomon*, (though God indued him with excellent parts and wisdome beyond all those that were before or after him) were euer truly regenerated yea or no: if hee were not truly regenerated, then hee is not within the verge and compasse of our present question: if hee were regenerated, as most Diuines doe thinke. I answer, that though *Salomon* in his old and doting age was led away vnto idolatrie, by reason of those idolatrous wiues the which hee married, yet there is no place of Scripture, that proues that he fell totally from grace, there are three places which doe strongly proue the contrary: to wit: the 1 *Kings* 11.6. where it is said, *that Salomon went not fully after the Lord his God as did Dauid his father*: which word *fully* implyeth, that hee did still follow the Lord notwithstanding his idolatry, but not so *fully* as hee should haue done, not so fully as *Dauid* did. *Psal.*68. 30. to 38. and 2 *Sam.* 7. 13. 14. where God bindes himselfe by his oath and couenant to *Dauid*, that though *Solomon should sinne against him, yet his mercy should not depart from him as hee tooke it from Saul: that he would not vtterly take from him his louing kindnesse, nor suffer his faithfulnesse to faile: that hee would not breake his couenant with him, nor alter the thing that was gon out of his lips, but that hee would establish him for euer before him, though hee did visite his iniquitie with rods, and his sin with scourges*: which places being compared with his *Ecclesiastes* (which most take to bee a penetentiary booke for his idolatry and other sinnes,) will fully proue, that *Solomon* did neither finally nor totally fall from grace. 7. *Answ.*

To auoide prolixity: and to end these examples: *Saul, Asa, Ioash, Symon Magus, The Elders of the Church of Ephesus,* 8.

Demas, *Hymeneus*, and *Alexander*: Those of whom Christ prophecied *that their loue should waxe cold. Mat.* 24.12. Those of whom *Paul and Peter and Iude prophecied, that they should depart from the faith, and seduce many*: all these say our *Antagonists* were true regenerate men, they had the Spirit, and true faith. But all these they fell away from grace either totally or finally. Therefore true regenerate men may fall from grace. *Answ.* I answer, that the Major is false: these had no true grace at all, they were neuer in the number of Christs sheepe; *for then they would haue continued with the* residue of his flocke, that went not from the fold; *but they went out from them that it might bee made manifest that they were not of them. 1 Iohn* 2.19. If any of these by the verdict of the Scriptures had the Spirit, it was but only the ordinary and common gifts, but not the justifying, sanctifying, and sauing graces of the Spirit. If any of them had any faith, it was an historicall, not a justifying and sauing faith; and the faith *from which they departed* was nothing else but the doctrine of faith, and not the grace of justifying and liuing faith: as is euident by *Acts* 20.30. *Phil.* 1.27. *1 Tim.* 1.18,19,20. *cap.* 4. 1,2,3. *2 Tim.* 3. 8 9. and *2 Pet.* 2.1.2,3. *Iude* 3. The loue the which they had it was but counterfeite: for *many waters cannot quench* true *loue, neither can the floods drowne it. Can.* 8.7. Yea, the very Scriptures, from which these examples are taken, do distinguish them from the Saints of God, and reckon them as hypocrites; as wicked and prophane persons, as graceless men, as reprobates, as the seede and children of the diuell: so that I cannot chuse but wonder at the impudencie of our *Antagonists*; who will canonize them for Saints and godly men, against the manifest and reuealed truth of God, as if they knew them better then God himselfe: and therefore since God himselfe hath branded them for hypocrites, they come not to the point in question.

28. The twenty eight and last argument is drawne from those dangerous consequencies which would follow vpon this doctrine of the finall and totall perseuerance of the Saints. *Bertius* he enumerates and musters vp some sixteene of them,

the most of which are but meere trifles and not worth the answering. I will only cull out three of them which are the chiefe, and most commonly objected by all our *Antagonists*, and will waiue the other as idle and impertinent. The first inconuenience which is obiected is this. That this our assertion would make men very bold and presumptious to commit sinne when once they are regenerated; because they could not fall from grace nor yet bee damned for it. I answer, that you are much mistaken, and this your argument shewes plainely to the world, that you who vrge and presse it were neuer yet acquainted, either with the nature or the power of true and sauing grace, nor yet with the mysteries and secrets of the word of God. For if euer you had bin acquainted with the power and truth of grace, or with the Scriptures and the word of God, you could neuer reason so carnally, so rawly and ignorantly as now you doe: the want of grace, and the ignorance of the Scriptures, is that which makes you argue thus, that which makes you for to measure the Saints of God by your owne selues, when as they *haue not so learned Christ as* you haue done. If you were but acquainted with the Scriptures, or with the nature of true and sanctifying grace, you should finde, that notwithstanding the true regenerate Saints of God, could neither finally nor totally fall from grace, yet they dare not sinne either willingly or wittingly against the Lord, for these insuing reasons. First, because their hearts and natures are changed and regenerated, sinne now becomes as odious and distastfull vnto them in their proportion and degree, as it is to God himselfe: they hate and detest, yea they do vtterly defie and abhor from their very hearts and soules, all kinde of sinne; they hate it with an implacable and perfect hatred, as an odious, dangerous and bitter thing, and as the greatest enemy of their soules: therefore they will not, therefore they cannot commit it. Strange it is that any man should so much mistake himselfe, as to thinke that perseuerance in the state of grace, (which is the onely meanes to keepe men from committing sinne) should cause them for to sinne with

Obiect.

Answ.

greater boldneſſe and ſecurity? Is it not grace, & that only, that reſtraines and keepes men backe from ſinne? Is it not grace, and that onely, which makes men to deteſt, abhor and vtterly renounce all ſinne? and dare you then affirme, that perſeuerance in the ſtate of grace, will imbolden and incourage men to ruſh into all kinde of ſinne? doubtleſſe you are much miſtaken and deceiued in affirming it; and it is an infallible argument, that you are ſo farre from hauing any truth of grace within you, that as yet you know not what this true grace is of which wee now diſpute. Secondly, regenerate men, they *are dead to ſinne: they haue crucified the*
Gal 5.24. *fleſh with the affections and luſts thereof*: and therefore though they cannot fall from grace, yet they cannot, yet they dare not ſinne againſt the Lord. This is *Pauls* reaſon, *Rom. 6 1,2. What ſhall wee ſay then? ſhall wee continue in ſinne that grace may abound? God forbid: how ſhall wee that are dead to ſinne, liue any longer therein?* the true regenerate Saints of God *they are dead to ſinne*, therefore they *cannot liue any longer to it*: they *haue*
Cant. 5.3. *put off their coate, how then ſhall they put it on? they haue waſhed their feete, how then ſhall they defile them?* they are regenerated ſanctified and dead to ſinne: therefore they cannot, therefore they will not runne into it, though they cannot fall from grace. Thirdly, the true regenerate Saints of God, they are (*a*) *redeemed from their ſinnes*, that they might no *longer*
a 2 Cor. 5.15. *liue vnto them, but liue vnto the Lord*: they are now (*b*) *made*
b Reu. 1.5. *Kings and Prieſts vnto God the Father, to offer vp ſpirituall ſacri-*
1 Pet. 2.5. *fices vnto him*; they are now quite other perſons then they were before: and therefore they ſcorne now to ſtoope to thoſe baſe and filthy ſinnes, which might defile their ſoules, and blemiſh their profeſſions: they are now the ſonnes of God, and heires of heauen; they are now the (*c*) *veſſels and*
c 1 Cor 6.19. *temples of the holy Ghoſt*: and they haue vowed to forſake their ſinnes and luſts, and to (*d*) *keepe themſelues vnſpotted*
d Iam. 1.27. *from the world*: and therefore now though they cannot fall from grace, yet there is ſuch an holy ingenuity and magnanimitie wrought within them, that they ſcorne for to bow and yeeld to ſin, or to ſell themſelues as ſlaues and vaſſalls

to

to it. Fourthly, the true regenerate Saints of God, they haue the *loue of God which is shed abroade in their hearts by the holy Ghost*, (which loue is preserued and increased in their hearts and soules, by the assurance of their constant and finall perseuerance in the state of grace.) Now this loue of God doth so worke vpon their hearts and soules, and so awe and curbe them, that they dare not sinne against the Lord, for feare of greeuing & offending him, though God would neuer disinherite them for their sinnes. A dutifull and louing sonne that honours and respects his father, though he be sure of his fathers loue and fauour to him, yet hee dares not to offend him, because hee honours and respects him: God is an exceeding good gracious and louing Father vnto all his Saints, and they are exceeding dutifull and louing vnto him, yea, they estimate his *louing kindnesse better then life it selfe. Psal.* 63. 3. and therefore though they cannot fall from grace, yet they dare not, yet they will not sinne against him, for feare of greeuing and offending him. Fifthly, the true regenerate Saints of God, they haue the holy Spirit of God within them, who doth sway and ouerrule their wills, their hearts and soules, and will not so much as suffer them to doe the sinne and euill that they would: when they haue any euill and sinfull lusts or thoughts arising in their hearts, the holy Ghost doth crush and quell them: when they are running on to any sinfull actions, the holy Ghost doth pull them backe, and quite restraine them, *causing them to walke in his statutes, and to keepe his commandements and doe them, so that they cannot will or doe the euill that they would*: as you may reade. *Ezech.* 32. 6. 27. *Rom.* 7. 25. *c.* 8. 1, 2, 13, 14. *Gal.* 5. 16, 17 25. 1 *Iohn* 3. 9. and 5. 18. therefore though they cannot fall from grace, yet they will not, yet they cannot rush more boldly into sinne. Sixthly, the true regenerate Saints of God, though they cannot fall from grace, (because God will preserue them, and cause them for to vse the meanes, which should preserue them in the state of grace:) yet they know, that they cannot perseuere but by vsing of the meanes; they know that sinne will hinder them much in this their perse- Rom. 5. 5.

uerance: and therefore though they cannot fall from grace, yet becauſe they muſt vſe the meanes to perſeuere in grace, they dare not plunge themſelues preſumptuouſly into any ſinne. Seuenthly, though the Saints of God can neuer fall from grace, yet they dare not to allow themſelues in any ſinne, becauſe they know that euery ſinne the which they doe commit, it doth wound and pierce the ſides of their gracious and louing Sauiour and crucifie him afreſh: they know that hee is wounded, payned, and grieued with their ſinnes, and therefore they dare not to commit them: but pray againſt them as *Dauid* did, P*ſal.*19. *Lord keepe mee from preſumptuous ſinnes.* When any good Chriſtian is tempted vnto any ſinne, though the ſinne ir ſelfe could neuer hurt him, yet hee reaſons thus with himſelfe, What hath not my bleſſed Sauiour been crucified already for my ſinnes, haue I not wounded and grieued him enough already, but I muſt wound, and grieue, and crucifie him yet once againe? O no: I will not, nay, I dare not doe it, though I might gaine a thouſand worlds. I will not ſhew my ſelfe ſuch a graceleſſe and vnthankfull wretch. I will rather die, I will rather doe or ſuffer any thing, then ſinne againſt him. This is the reſolution of euery Chriſtian ſoule, and therefore though he cannot fall from grace, yet hee dares not, yet he will not ſin. Laſtly, to omit all other reaſons: The true regenerate Saints of God, though they cannot fall from grace, yet they dare not ſinne againſt the Lord. For though the Lord hath promiſed neuer to diſinherite or *caſt them off*, neuer to take *away his graces, or his euerlaſting mercies from them*: yet if they ſin againſt him, he hath threatned, and hee will performe it, that *hee will chaſtiſe them with the rod of men, and with the ſtripes of the children of men, that he will viſite their iniquitie with rods, and their ſinne with ſtripes*, 2 *Sam.*7 14,15. and P*ſal.*89.30. to 34. God will chaſtiſe them as ſonnes, though he condemnes them not as enemies and rebells: this his fatherly correction and chaſtiſement then is ſufficient to keepe them from preſumption, and to reſtraine them from ruſhing into ſinne, though God neuer diſinherits or caſts them off. And ſo you

ſee

see what a false, what a shallow, weake, and carnall inconuenience and pretence this is, which is obiected against our Orthodox and comfortable assertion.

The second pretence and inconuenience that is obiected, against this totall and finall perseuerance of the Saints, is this, that it will make men idle, negligent, and sloathfull in the wayes of God: for if men cannot fall from grace, they need not, they will not be industrious for to please the Lord. 2.

I answer you as Christ once answered the *Sadduces* in another case, *Math.22.29, Yee doe erre not knowing the Scriptures, nor the power of God.* For when once the seed of true and sauing grace is sowen in mens hearts, it makes them much in action, and they cannot but be operatiue and stirring in the worke and seruice of the Lord. First, because the *loue of God is shed abroad in their hearts by the holy Ghost*, and it is much inlarged and increased in them by this assurance of their totall and finall perseuerance in the state of grace. Now this loue of God doth so warme and heate, and so inlarge the hearts and soules of all the Saints; and it is of such an operatiue working and stirring nature, that it alwayes stirres them vp to action, they cannot be idle though they would; this very loue of God *constraines men for to please and serue the Lord*, and to be exceeding *fruitfull and abundant in his worke and seruice*: as you may reade, *Acts 2. 37. cap. 4.20. Cant.4.9,10. cap.8.6,7. Iohn 21 15. cap.14 15.22.23. cap.15. 10. 2 Cor.5.15. 1 Thes. 1.4. Gal.5.6.* and *Ephes.3.19.* Therefore though the Saints of God can neuer fall from grace, yet because this loue of God is seated and spread abroad in their hearts, they cannot be idle and sloathfull in the worke and seruice of the Lord. Secondly, though the true regenerate Saints of God can neuer fall from grace, yet they cannot be idle and sloathfull in Gods seruice, because it is the very ioy, the very comfort and reioycing of their hearts and soules, their very heauen vpon earth, and the very essence and substance of their happinesse, to obey and serue the Lord, and to be abundant in his worke. Nothing is there that brings so much delight and ioy vnto the Saints, as frequencie *Answ.* Rom.5.5.

quencie in holy duties, and aſſiduitie and diligence in the ſeruice of the Lord, as you may ſee, *Prou.*3.17. *cap.*21.15. *Pſal.*42.1,2. *Pſal.*84.1.2.10. *Pſa.*119.97. *Pſal.*122.1. *Iſai.*26.8.9. and *cap.*58.13. Now that which a man doth moſt of all delight and ioy in, hee will bee ſure neuer to neglect and ſleight; he will be diligent and frequent in it, euen for the very ioy and comfort that is in it: and therefore though the Saints of God can neuer fall from grace, yet becauſe their only ioy and chiefeſt comfort conſiſts in ſeruing God, they cannot but be operatiue, and diligent in his ſeruice. Thirdly, though the true regenerate Saints of God can neuer fall from grace, yet they cannot but be operatiue and ſtirring in his ſeruice, becauſe the Spirit of the Lord which is within them, will neuer ſuffer them to be idle, but will alwaies incite and ſtirre them vp to action: as you may finde it in the 1 *Sam.* 11.6. *Iudges* 14.19. *cap.* 15.10. *Acts* 4.20. *Iſai.* 1.1.2. *Rom.*8.1.11.14.15.26. *cap.*12.11. and *Gal.*5.16.17.25. Fourthly, though the Saints of God can neuer fall from grace, yet they cannot be idle and ſloathfull in Gods worke, becauſe it will be hurtfull and prejudiciall to themſelues. The leſſe men are in the worke and ſeruice of the Lord, the leſſe ioy and comfort haue they here, and the leſſe glory hereafter, but the more fruitfull and abundant they are in all good workes, the more ioy and comfort haue they here, and the more glory ſhall they haue hereafter: *Dan.*12.3. *Math.* 5.12. and *Luke* 10.17. Therefore though they cannot fall from grace, yet ſelfe-loue, and the care of their eternall happineſſe, will make them diligent and fruitfull in Gods ſeruice. Fiftly, though the true regenerate Saints of God can neuer fall from grace, yet they cannot grow cold and negligent in his ſeruice, becauſe there is in euery regenerate man, an ambitious and inward deſire of attaining to perfection, and to the vtmoſt end, euen to the very toppe and height of grace. As it is in naturall, ſo it is likewiſe in ſpirituall things, they both deſire accompliſhment and perfection. And therefore a good Chriſtian, doth alwaies goe from *grace to grace, from faith to faith, and from ſtrength to ſtrength:*

He

*He forgets that which was before, and presseth forwards towards the marke of the price of the high calling of God in Christ Iesus; indeauouring to attaine vnto the measure of the stature of the fulnesse of Christ, Psal.*84.7. *Psal.*92.12.13.14. *Phil.*3.13,14,15. and *Eph.*4.13. Therefore he cannot be idle and sloathfull in Gods seruice, though he cannot fall from grace euen in this respect. Sixtly, though the Saints of God, can neuer fall from grace, yet they cannot bee negligent and careleſſe in his seruice, because it is not for Gods glory that they should be idle, and sloathfull in his worke. The more diligent and painefull, that the Saints are in Gods seruice, the more honour and glory doe they bring to God, *Math.*5.16. *Ioh.*17.4. and *Phil.*1.11. Now the true regenerate Saints of God, they tender Gods glory aboue all things elſe, they will not suffer him to be dishonoured vpon any tearmes, and therefore they cannot be negligent and backward in his seruice, though they cannot fall from grace, because then they should dishonour God. Lastly, (to omit all other reasons) though the Saints of God can neuer fall from grace, yet they cannot be idle and sloathfull in Gods seruice, because that grace it selfe is of an actiue, growing, stirring, and increasing nature, and will not suffer any man to sit still and idle. Grace is that which makes vs diligent and carefull in Gods seruice, it is that which incites and stirres vs vp to action; and can any one then imagine, that grace should make men negligent and idle in Gods seruice? This is all one, as if a man should say, that fire makes men cold; that life makes men dead; that knowledge makes men ignorant; or that reason makes them bruitish: therefore since grace is of a stirring, liuely, growing and increasing nature, seeing it is the prime and onely cause that makes men diligent and actiue in Gods seruice; it is certaine that this totall and finall perseuerance in the state of grace, can neuer make men negligent and sloathfull in the worke and businesse of the Lord. Yea, (as I haue formerly proued that this doctrine of a totall and finall fall from grace, is the onely meanes to make men idle, and sloathfull in the worke and seruice of the

Lord) ſo now I will maintaine it againſt our *Antagoniſts* that the onely meanes to make men diligent and carefull in Gods ſeruice, is the aſſurance of their totall and finall perſeuerance in the ſtate of grace. This is euident by that ſpeach of *Dauid*, *Pſal* 27.13. *I had fainted, vnleſſe I had beleeued to ſee the goodneſſe of the Lord in the land of the liuing.* If *Dauid* had not beene ſure of ſaluation, and of his totall and finall perſeuerance in the ſtate of grace, he had then *fainted*, and vtterly giuen ouer the worke and ſeruice of the Lord; but the aſſurance of his finall and conſtant perſeuerance, and of Gods mercie to him, was the onely thing to ſtrengthen, quicken, and rouſe him vp againe. That which made *Paul* to ſuffer ſo much for the Goſpell, and not to be aſhamed of it was this: *that hee knew whom hee had beleeued; and that hee was perſwaded that he was able to keepe that which hee had committed to him againſt that day*, 2 *Tim.*1.12. Yea, the ſame *Paul* informes vs; *that the onely thing which makes the Saints to labour, that whether preſent or abſent, they may bee accepted of the Lord*, is this, that they are *confident* of Gods loue and fauour to them, and *that they know that if their earthly houſe of this tabernacle were diſſolued, yet they haue a building of God, not made with hands, eternall in the heauens*: and therefore *Paul* in the 1 *Cor*-15.58. exhorts the *Corinthians*, *to bee ſtedfaſt, vnmoueable, alwayes abounding in the worke of the Lord*, euen from this very ground, *for as much as they knew, that their labour was not in vaine in the Lord*: intimating thus much vnto vs; that the onely meanes to make men *abound in the worke of the Lord*, is to be aſſured that they ſhall perſeuere in grace, and that their workes ſhall be rewarded at the laſt. Hence alſo is the ground of his other exhortation in the 2 *Cor.*7.1. *Hauing therefore theſe promiſes (Dearely beloued) let vs cleanſe our ſelues from all pollution of fleſh and ſpirit, perfecting holineſſe in the feare of God.* The more aſſured men are of their continuance in the ſtate of grace, the more induſtrious are they for to perfect and increaſe their graces. Hence is it that *St. Iohn* informes vs: in the 1 *Iohn* 3.2.3. *That euery man which hath this hope, that when Chriſt Ieſus ſhall appeare, hee ſhall bee like*

2 Cor.5.1.6. 8.9.

like to him, and see him as he is, is so farre from being idle in Gods seruice, *that hee purifieth himselfe, euen as hee is pure.* Was it euer knowne that the certaintie and assurance of the end, should make men slacke and sloathfull in vsing of the meanes? Was there euer any Souldier that was sloathfull and vnwilling for to fight, because he was sure for to winne the field? Was there euer any Husband-man that was slacke in tilling of his ground, because he was sure for to reape the croppe? Was there euer any Merchant who was vnwilling for to traffique, because he was sure of a safe returne? Or was there euer any true regenerate Saint of God on earth that grew idle, lazie, and secure, because he was sure not to fall from grace? Who more certaine and sure of perseuerance in the state of Grace then *Paul*? and yet none so painefull, none so laborious and industrious in the worke of God as hee: Neuer was it heard as yet of any childe of God, that grew secure, negligent and sloathfull in Gods seruice, because he could not fall from grace: the assurance of constant and finall perseuerance, hath alwayes made the Saints industrious, neuer idle and secure: and therefore this second pretence, and inconuenience which our Opposites obiect, is vaine, false, and idle, and sauours only of fleshly and carnall reason, not of heauenly, and spirituall.

The third and last pretended inconuenience of this our assertion is, that it would make men proud and arrogant. 3.
I answer, that you are much mistaken. True it is that this *Answ.*
our assertion doth comfort and reioyce the hearts and soules of the Saints, it breeds in them an holy magnanimitie, which causeth them to scorne and contemne the world and all things in it, as base and worthlesse, and not worth the seeking: it makes their mindes more high, heauenly and generous in respect of worldly things, then euer they were before: but yet it cannot make them proud and arrogant for diuers reasons. First, because the more a Christian is assured of Gods loue and fauour in Iesus Christ, and of his totall and finall perseuerance in the state of grace, the nearer doth hee alwaies draw to God, and therefore the more is hee

humbled and abaſed in his ſoule. The nearer any Chriſtian drawes to God, and the more and greater fauours hee receiued from him, the more he ſeeth his owne vileneſſe and emptineſſe, the leſſe is hee alwaies in his owne opinion, and the more is hee confounded and abaſed in himſelfe: this is euident by the example of *Dauid*: 2 *Sam.*7.18. to 23. of *Iob*: *Iob.*42.5,6. and of the Prophet *Iſaiah*: *Iſaiah* 6.1. to 6. who were neuer ſo much humbled, abaſed and confounded in themſelues, as when they ſaw the Lord in his glory, and conſidered the greatneſſe of his mercy to them. Therefore this our aſſertion can neuer make men proud and arrogant as you ſurmiſe, becauſe you neuer felt the working of grace, and of Gods mercies on your hearts. Secondly, it cannot make men proud and arrogant, becauſe grace is alwaies of an emptying nature, it alwaies emptieth vs of our ſelues, and makes vs alwaies to aſcribe the *praiſe and glory of our perſeuerance* vnto God who workes it in vs and for vs, and that out of his meere grace and mercy to vs, without any deſert of ours. Laſtly, the Saints of God though they are ſure that they ſhall neuer fall from grace, yet they dare not to exalt themſelues, they dare not ſwell and puffe themſelues with pride, for feare the Lord ſhould *ſend a meſſenger of Satan for to buffet them*, as he did to *Paul.* 2 *Cor.* 12.7. they know and are aſſured, that *God doth alwaies reſiſt the proud, and giues grace to the humble.* 1 *Pet.*5.5. and therefore though they cannot fall from grace, yet they dare not ſwell themſelues with pride, leaſt God ſhould humble them and caſt them downe.

Pſal.115.1.Ro. 3.27.

You ſee now, that all theſe pretended inconueniences are but friuilous, falſe and idle: that this our preſent aſſertion, doth neither make the Saints of God preſumptuous to commit ſinne, nor idle and ſlouthfull in Gods ſeruice, nor yet proud and arrogant in themſelues. What then though wicked men which haue no grace within them, abuſe this ſweete and comfortable aſſertion, as the (*a*) *Valentinians*, & *Anabaptiſts* did? is it not therefore true, becauſe that they, and not the Saints abuſe it? Will you ſay the Scripture is not true, but falſe, becauſe ſome *wreſt it to their owne confuſi-*

(*a*) *Irenæus aduer ſus lib.*1.*cap.*1. (*b Concordiæ Lutheranæ pag.* 310. 574. 2 Pet.3.16.

on?

on? or will you say, that Gods mercy is not true, because that most abuse it? I tell you nay; the abuse of things that are true and good doth neuer take away the truth, the vse, and goodnesse of them: and therefore these your cauills against our present assertion, are but false and idle. And that you may know them to be so in truth: looke but vpon the liues of those who are assured of this their totall and finall perseuerance, and vpon the liues of such as doe oppose it, and then the controuersie will be ended. Who more meeke and humble, who more diligent and painfull in Gods seruice, who more vigilant and watchfull against all kinde of sinne, than those who are assured in their hearts, that they shall neuer fall from grace? Who more proud, ambitious and arrogant? who more negligent and sloathfull in Gods seruice? who more prophane and dissolute in their liues? who more fell and bitter enemies against the power and practise of religion, then those who most violently oppose our present position? Shew mee but one man among the whole packe of our *Antagonists*, in whose life the *power of godlinesse*, and the truth of grace shines forth: shew mee but one among them who is diligent and carefull in Gods seruice, who is holy in all his waies, and righteous and just in all his workes: shew mee any one among them that excells in piety, in grace and holinesse, that is zealous and earnest for the Lord of hoasts, and forwards to aduance his glory and inlarge his kingdome: certainely there is not one such man among them to be found: and therefore their very liues and actions do proue their doctrine, and these their cauells and obiections to be false. 2 Tim. 3. 5.

I haue now by Gods gratious assistance, waded through the depths and fords of this great and weighty controuersie, and that as syncerely, indifferently and impartially as possiblie I could. God who knowes the very secret turnings of my heart can testifie, that I haue not concealed, baulked, or omitted any materiall or substantiall thing that might make for mee or against me. And now I hope, that I haue so fully proued and confirmed this orthodox and comfortable as-

ſertion: *That thoſe who are truly regenerated and ingrafted into Chriſt, can neither finally or totally fall from grace*: from Scripture, Fathers, Councells, and all Proteſtant Churches and Diuines: and ſo ſatisfactorily and plainly anſwered the principall and chiefe objections from Scripture and from reaſon, that haue or can be made againſt it, that there are none but obſtinate or ignorant readers but will ſubſcribe vnto it. And here I could very fitly, and I would as willingly ſet vp my reſt, and take my farwell of this truth. But becauſe it is pitty that ſo ſweet a *Theſes* and poſition, ſhould paſſe without ſome comfortable and vſefull application, I will giue you one ſalute or two with it at parting for manners ſake, and ſo Adieu.

Vſe 1. If this then be the eſtate and condition of all thoſe that are once truly regenerated and ingrafted into Chriſt, *that they can neuer finally nor totally fall from grace*, how ſhould this cauſe vs for to priſe and eſtimate the ſtate of grace and regeneration, which is now ſo vnderualued and ſlighted of the world? It is the part of wiſe and vnderſtanding men, to priſe and purchaſe ſuch eſtates, as they are alwaies ſure to inioy: now there is no eſtate, no purchaſe in the world ſo ſure and ſtable as the ſtate of grace. Friends, goods, riches, honours, morrall virtues, all worldly poſſeſſions and heritances whatſoeuer, they are alwaies ſubject to change and alteration: they haue their periods and their ends, they are or may be loſt: but the ſtate of grace and regeneration, is ſuch a good, ſuch an honour, ſuch an eſtate, inheritance and poſſeſſion as neuer can be loſt: no affliction, no temptation, no croſſe or chance, no man or diuell whatſoeuer, can rob, depriue, or diſpoſſeſſe thoſe of it, who doe but once in truth inioy it. It is ſuch a Diuine and *heauenly treaſure, that no moth or canker can corrupt it, nor no theefe purloine it*: hee who doth but once inioy it, is made an happie man for euer after; He hath ſuch a firme, fixed, ſure and ſtable felicitie, as all the powers of hell can neuer ſhake: he hath the very *earneſt*, the very beginnings of heauen whiles he is on earth, and hee ſhall be ſure to inioy the whole ere long: and yet how few men

Math. 6. 20.

men are there in the world, who doe estimate and prise this state of grace? Many are there in the world, who are so farre from prising it, that they doe vtterly abhorre, contemne, and vilifie it, and all such as doe in truth inioy it. Most men doe so vnderualue it, as to preferre their riches, their pleasures, and their honours (which are subiect to a thousand changes) farre before it. All men doe so much debase it, as not to prise it at its true and proper worth. But now let me request you (Christian Readers) to estimate and value it according to its price and worth, to preferre it farre before all treasures that the world affords. For this estate of grace is such a treasure, such a possession and inheritance as will still remaine within you, to comfort, strengthen, and support your selues, euen then when all things else will quite forsake you. When troubles, trialls, and temptations come, when stings and prickes of conscience, when pangs of sicknesse and of death shall come vpon you, (as they will surely come ere long) then what will all your worldly inheritances and possessions, what will all your honours, friends, pleasures, and riches doe? then they will all forsake you, then they will leaue and faile you altogether: they will not, nay, they cannot comfort you or doe you good. But if you haue once this state of grace begun within you, this will neuer faile you nor forsake you at your need: this will still abide within you, and beare you company in all distresses: When you are in any affliction or distresse, this will succour, comfort, and support you, that you sinke not vnder it: when you are assaulted by the diuell, this will ayde, and succour you, that he shall not gaine a conquest ouer you: when you are cast downe and humbled in yonr soules, in the sense and feeling of your sinnes, this will comfort and cheere vp your hearts, and raise you vp againe: When you lie a dying on your death-beds, and you haue none to helpe and comfort you, then this will strengthen, pacifie, comfort and reioyce your soules. Grace will neuer leaue you hopelesse, helplesse, nor comfortlesse: it will not leaue you nor forsake you, till it brings you safe to heauen, where there is no end of ioy

and

and happineſſe. O then, if you tender the wealth, the good, the ioy and comfort of your ſoules, make out for this eſtate of grace if that you want it, imploy and bend your mindes and thoughts to get and purchaſe it, and rather part with all you haue then be without it. And as for you who now injoy it, and haue it in poſſeſſion, learne more and more to priſe and value it, and to be more and more affected, joyed and delighted with it. It is the onely and chiefeſt treaſure of your ſoules, it is the only thing that makes you truly bleſſed, and that for euer: let God then, and all men ſee how much you value it, by counting all things loſſe, yea, droſſe and dunge, and worſe then nothing in reſpect of it.

Vſe 2. Secondly, if thoſe who are once truly regenerated and ingrafted into Chriſt by a true and liuely faith *can neither finally, nor totally fall from grace*; then this may ſerue to comfort and reioyce the hearts and ſoules of all ſuch men, as are thus truly regenerated and ingrafted into Chriſt. You that can but truly ſay, that you are regenerated and made new creatures, that you are ingrafted into Ieſus Chriſt in ſyncerities and truth: yea, you who haue but the leaſt ſparke and attome of true and ſauing grace began within you, and planted in your hearts, what cauſe haue you for to reioyce and ſing for ioy? You haue ſuch an heauenly treaſure, ſuch a firme, ſetled, and ſure eſtate of grace within your ſoules, as nothing ſhall be able to depriue you of it: let all the diuels in hell, or men on earth, combine and plot together to depriue and ſpoyle you of it, they are not able to effect it. The leaſt ſparke of that ſeed of true and ſauing grace which is within you, is of ſuch a diuine, permanent, and immortall nature: that all the flouds of proſperitie, all the waters of aduerſitie, all the ſtormes of temptation, all the malice of of men or diuells, cannot vtterly extinguiſh or put it out againe. What then ſhould euer daunt your hearts, or cauſe you for to feare? What is there that ſhould make you ſad or heauy, or interrupt your ioy? If once you haue but the true ſeed of grace within you, be it neuer ſo little, neuer ſo ſmall, it is a ſure pledge and earneſt of heauen, it giues you actuall poſſeſſion,

possession, and seison of eternall life, it keepes you so that you can neuer perish. If once you haue the smallest dram of true and sauing grace, you need not feare afflictions or temptations, you need not feare the very *King of terrors*, hell and death: you need not feare the most that men or diuells can doe to you: *they cannot seuer you from the loue of God,* Rom. 8. 38,39. *which is in Christ Iesus your Lord,* nor yet disturbe you from the state of Grace. Wherefore you (my brethren) who finde and feele this seed and habit of true and sauing grace within your soules, reflect on what you haue, and see that matchlesse happinesse the which you now inioy: banish all anxious, sad, and dolorous feares and doubts that cause your hands, your hearts and soules to droope, and take your fill of ioy and comfort: *reioyce in the Lord alwayes, and againe I* Phil. 4. 4. *say reioyce,* and let not any thing depriue and spoyle you of that ioy and comfort which is due vnto you. This is the fault of most, but specially of young and tender-hearted Christians, that they dote too much vpon their sinnes, and that they doe not so much prise their state of grace, nor take that ioy and comfort in it as they should: they are apt to bee discouraged and deiected, apt to suspect, and to grow jealous of their state of grace vpon all occasions, as if that they might lose it, and bee depriued of it: and this makes them so dull, so heauie, so dead and lumpish in Gods seruice. Wherefore now at last endeuour for to know your happinesse, and the worth and nature of your state of grace. It is a state of joy and comfort: it is such an estate as you can neuer lose or fall from: hee that hath the life of grace but once began within him, *can die no more, the second death shall haue* Reu. 20. 6. *no power ouer him.* Establish then and settle this vndoubted truth, and ingraue it in your hearts and soules. *That those who are once truly regenerated and ingrafted into Christ by a true and liuely faith, can neither finally nor totally fall from grace;* and this will strengthen and support, this will comfort and reioyce your soules in all temptations and afflictions whatsoeuer, in all extremities and times of need. Wee haue all great cause as the times are now, to stablish, ground and

ſettle this truth within our ſoules: wee ſee what feares and dangers, what croſſes and afflictions, what iudgements and calamities are like to come vpon vs: wee ſee what miſerable and wofull times are likely to befall vs; if then we haue this truth ingrauen in our ſoules, that the grace we haue within vs, is of an incorruptible and immortall nature, that it cannot be loſt or periſh, O how will this eſtabliſh, ſettle, comfort and reioyce our ſoules, and ſtrengthen and inable vs to vndergoe afflictions with patience, ioy and comfort? This will
Pſal.46.1.to 5. make vs for to feare no euill. *Though the earth bee moued, and the mountaines carried into the mideſt of the Sea*, though carnall
Luk.21.25.25. and wicked men ſhall be ſo amazed and affrighted, with the miſeries and afflictions that ſhall befall them, *that they ſhall*
Iſai.2.10.19.21 *call to the rockes and mountaines for to fall vpon them, and couer them, and bee euen at their witts ends for very feare*, yet ſuch as haue this ſtate of grace within them, ſhall not feare, but they ſhall euen reioyce and ſing in the middeſt of all their troubles and afflictions, *and lift vp their heads* and hearts with
Luk.21,26,28. ioy and comfort, *becauſe the day of their redemption draweth neere.* Wherefore beloued brethren, if you would fill your ſoules with ioy and comfort, and arme your ſelues againſt the euill day, be ſure for to ground and roote this comfortable, ſweet, and heauenly meditation in your hearts, that come what will, you can neuer finally nor totally fall from Grace, nor yet be ſeuered and cut off from Chriſt, and this will comfort, ſtrengthen, and reioyce your ſoules in times of need, and beare them vp in all extremities. And thus adieu.

FINIS.

Errata.

PAge 3. line 36. for the, reade *theſe*. p.4.l.1.for degrees: *the degrees*. p.5. l.34.for haue: *raiſe*. p.49.l.31. for this: *his*. p.51.l.27. for title to: *title*. p.59.l.19. for one only: *only*. p.61.l.7. for anitheſis:*antitheſis*. p.62.l.15. for ſons:*ſound*. p.70.l.31.for thoſe:*theſe*. p.73.l.23. for will his: *will performe his*. p.77 l.10.for keepe them:*keepe*. l.20.for himſelſe:*him* p.83 l.12.for that it:*that he*.p.86.l.7 for man may:*may* p.91.l.34. for that:*it*. p.96.l 3.for how true:*how*. p.104.l.19.for receiued: *recorded*. p.105.l.8.for theſe:*thoſe*. p.116. l.2. for but yet:*yet*. p.125.l.15. for hath : *haue*. p.127.l.31.for thoſe:*theſe*. p.128.l.7. for, ſo ſealed: ſo firmely: *ſealed*; *firmely*. p.136.l.7. for expoſition: *poſition*. p.137.l.6. for but now: *but*. p.138.l.12. for gappe: *gaſpe*. p.141. l. 29 for:is that,*is*. p.144.l.29.for they:*hee*. p.148.l 36.for Becanius : *Becanus*. p.141.l.37. for thoſe: *theſe*. p.152.l 32. for enermare: *enervare*. p.158.l.34. for 21.11. p.169.l.17. for: 300. 390. l. 31. for:220. to 212. 400.to.412. p.173.l.25.26. for omnibus: *onibus*. p.175.l.15.for ſerue : *ſeeme*. p.180 l.1. for reddatur: *impleatur*. p. 198. for his booke : *de Prouidentia*. p 16. Loc: *de Predeſt*. cap.8.l.24. for iuſtificatione & fide: *de Eccleſia. quæſt.1*. p.201 l 11. 37.p.212.l.27. p.229 l 35 p. 234. l.24.28.32. p.235.l.1.9. p.245.l.7-8. p.247.l.13.19. for Rhemiſts: *Remonſtrantes*. p.205.l.35. for Auguſtane: *Argentine*. p.213. for oppoſition: *poſition*. p.223.l.6. for Lyons: *Leyden* p.225. l.19. for Merh: *Armath*. p.226 l.10.for 640.604 p.228.l.25.for excedere: *excidere*. p.232. l.18. for vaniſhed: *vanquiſhed*. p.233.l.12. for them: *the articles*. p.250.l.12. for That if: *If*. p.265 l.19 for inted:*intend*. p.167.l 35. for remoued: *renewed*. p.270. l.26.for them. *him*. p 271.l.30.for with: 10. p.276. for Iohn 5. Iohn 15. p.279 l.6.for doth neceſſarily:*doth not neceſſarily*. l.21. for poſsibilitie: *a poſſibilitie*. p.298.l.28. for thereto:*into*. p 299.l13.for charitable: *vncharitable*. p.301.l.3. for man man:*man may*. l.37. for vſtification, *iuſtification*. p.302.l.7. for are, *a*. p.303. l.21.for it is, *if his*. p.307. l.27. for admoniſh, *admoniſheth*. p 311.l.17 for indigeſtly,*indigeſted*.l.18.for inconſequies, *inconſequencies*. p.312.l.1.for thoſe,*theſe* l.16 for vnknowne, *knowne*. p.315.l.15. for loue, *frame*. l. 19. for cleare, *cleaue*. 32 for faction, *fraction*. p.342.l.31. for aſſailed, *aſſoyled*. p.343.l.28.for them,*him* p.361.l. 36.for thoſe,*theſe*.l.11.for hee,*and hee*. p.363.l.4.for gines, *guies*. p.364 l.15 for of the, *or the*. p.365.l.6. for grace, *graces*.

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